Christian Courier

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Canadian takes break from development work

Robert VanderVennen

HAMILTON, Ont. — Relaxing with her Ugandan husband and their year-old son in their apartment near downtown Hamilton, Ont., Ida Kaastra-Mutoigo clearly shows that she has been bitten by the bug of helping developing African countries get on their feet.

Ida has worked for the Christian Reformed World Relief Committee (CRWRC) since 1985 in agricultural and medical development in Uganda. For four years she worked upcountry in agricultural development, and for the past five years she has been field director, located in the capital city of Kampala.

Her job in agricultural development was not to show farmers what kinds of crops to grow — they already knew that well enough. Her job was to show them how to manage their farms, how to organize, plan, analyze resources, budget and do simple accounting and to evaluate the results. Uganda is a farming country, with more than two-thirds of the people working on farms. It's a most fertile land where crops grow year round.

From agriculture to health care

Later CRWRC started helping in the health care area. Ida says that a great problem for farmers, and all the people, is that they're sick so much that their work suffers. Africa has many disease-carrying insects, but most of the sicknesses are preventable, if only the people know what to do. Sanitation is a big problem, and in recent years AIDS has become an epidemic.

See **GREAT** *p. 2...*

ROBERT VANDERVENNEN

Ida and James Kaastra-Mutoigo relax at home in Hamilton.

Regional boards could kill religious schools

Plan opposed by Catholics and Protestants

Alan Doerksen

ST. CATHARINES, ONT. — The government of Newfoundland is planning changes to its educational system that some educators say will threaten the religious character of the whole country's separate school system if the proposal is made law.

Roman Catholics and Pentecostals in Newfoundland have spoken out against the proposed changes, with Catholics considering taking court action against the government to prevent such changes.

Premier Clyde Wells and his government have plans to consolidate the province's 27 school boards into 10 multi-denominational boards that would be organized strictly by region. At present, all of Newfoundland's school boards are controlled by separate Christian denominations.

Roman Catholics, Pentecostals and Seventh Day Adventists each operate schools that teach religion. The United, Anglican and Salvation Army churches run an integrated system that doesn't teach religion.

The government's plan follows a 1992 royal commission's recommendation that Newfoundland scrap its religious school system. This system was guaranteed under Newfoundland's terms of union with Canada in 1949.

To make these changes, Premier Clyde Wells has stated his willingness to make a constitutional amendment, if necessary. This would require a resolution by the provincial legislature, and the federal House of Commons and Senate. The government is also considering a provincial referendum on the issue.

Plan court challenge

Roman Catholics have spoken out strongly against the government proposal. In a Sept. 12 news conference, Archbishop James MacDonald of St. John's said the proposed legislation will "remove the constitutional rights which Roman Catholics and others hold in education. Catholic schools will cease to exist, as will other denominational schools."

MacDonald stated that Catholics oppose the government plan because "what government refers to as multi-denominational boards our legal advisors tell us would in fact be non-denominational boards administering what would quickly become totally secular schools."

Catholics in Newfoundland plan to challenge the constitutionality of the government's legislation in court.

"Court action is not our preference," stated Macdonald. "However, we have an obligation to protect the rights of the Roman Catholic people, since these rights are now being threatened by illegal legislation."

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Shades of autumn

GRACE DEITSCH & AVANTHA SWAN

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News

Great need for help in Uganda

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Ida says that all of this comes under the heading of community development.

CRWRC started work in Uganda in 1983 after a survey of East African countries by Lou Haveman and Doug Seebeck. They found that Uganda was especially open to CRWRC's philosophy of helping local people with their own programs rather than setting up new CRWRC programs.

From the farm in Aylmer to upcountry Uganda

There is a strong Christian presence in Uganda, with more than half of the people counting themselves Christian. A great need for development help arose in Uganda after the brutal pillage of the country during the regimes of Idi Amin and Milton Obote.

Ida came into all this from the family farm near Aylmer, Ont. She graduated from the agriculture program of Dordt College, Sioux Center, Iowa, and took a second degree in agriculture at the University of Guelph, Guelph, Ont. She worked in the head office of CRWRC in Grand Rapids, Mich., for nine months before going overseas, as CRWRC wanted its field workers to have a clear understanding of how things go at the head office.

Two years ago Ida married Ugandan lawyer James Mutoigo in Kampala. Their marriage and their outlook are bi-national. Their plan is to spend some time in Canada to upgrade their Canadian credentials, specifically so James can be admitted to the bar in Canada. He has a strong desire to provide legal services for poor people. Ida may work part-time in the Burlington, Ont., office of CRWRC.

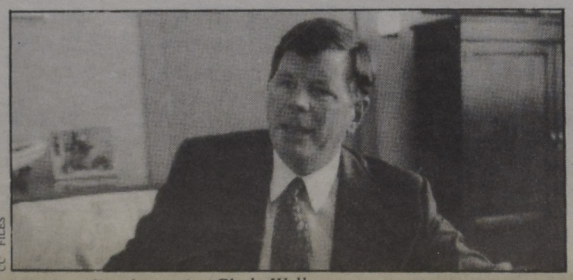
They plan to return to Uganda or some other developing country in a few years.

Catholics planning court action

...continued from page 1

Rev. Roy King, general superintendent of the Pentecostal Assemblies of Newfoundland says the proposed changes would "closet" the rights of churches in Newfoundland. "We have the right to own and operate our schools," says King. "If the government holds a referendum, it would fly in the face of constitutional rights. A general referendum would hardly be fair." If the government surveyed church people and they agreed to changes, it would be alright, said King. But he estimates "about 85 per cent" of Pentecostals want to keep the school system the same.

Unlike Catholics, Pentecostals are not planning court action immediately. "What we have to do is wait and see before we take any action," said King. Court action would be considered "should the legislation impinge on our rights."



CC FILES

Newfoundland premier Clyde Wells

System too costly

Some changes to the school system are necessary, says King, such as restructuring due to a decline in enrolment caused largely by the decline of Newfoundland's fisheries. Also, he says, the system "has to be restructured because it's too costly" and there are "far too many teachers in the system."

Rev. Wilfrid Murchland, director of religious education for the Archdiocese of St. John's, agrees "the system needs reforming." Reducing the number of school districts to 10 is not a problem, he says, but he shares Archbishop Macdonald's concerns that the government's planned multi-denominational system could turn into a secular system.

Last month, Premier Wells met with church leaders, asking for their input in writing a new school bill this fall in return for double the number of denominational appointments to the proposed new regional school boards (to 10 of 15 members). But the church leaders refused.

"If the churches can show us that somehow we're wrong, we're big enough to deal with that," says Chris Decker, Newfoundland's Education Minister. "As of now, we believe that the course we have taken is essential to reform education."

If the Newfoundland government decides to make a constitutional amendment, it could affect the rights of separate schools across Canada, and could mean "goodbye separate school system," says Murchland. But Mark Graesser, a political science professor at Memorial University says it's an issue unique to Newfoundland — "It's not as if those are general or universal rights across Canada."

Wells separates faith from politics, says Vandezande

Alan Doerksen

ST. CATHARINES, ONT. — Newfoundland has been "zig-zagging" on the issue of educational reform, and it remains to be seen what legislation will be introduced, says Gerald Vandezande, government relations co-ordinator for the Ontario Multi-Faith Coalition for Equity in Education. But if the government makes no agreement with church groups in Newfoundland on its proposals, Vandezande encourages them to challenge the government in court.

CC FILES

Gerald Vandezande

A constitutional amendment is something Premier Wells "is bent on doing," says Vandezande, adding, "I don't think Wells is going to make it. I don't think it will go through."

Wells is "a man of genuine faith commitment," says Vandezande, but he wants to separate faith from political issues.

A constitutional amendment would not directly affect separate schools across Canada because of the uniqueness of Newfoundland's education system. But "it does affect the political climate" regarding separate schools, says Vandezande.

Vandezande supports the Newfoundland government's proposed reduction of the number of school boards. At present, there is duplication of services because of having several denominations run school districts in overlapping areas. To run the school system better, denominations need to be "much more ecumenical in approach," says Vandezande.

If the Newfoundland government and church leaders can't reach a mutual agreement, the churches "have no choice but to go to court," says Vandezande. "Wells should be forcefully reminded" of their opposition to his proposals.

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Christians celebrate Dooyeweerd and philosophy

Ralph W. Vunderink

GRAND RAPIDS, Mich. — What have about 130 people from 15 different countries and five continents in common? A desire to render every thought captive in obedience to Jesus Christ.

They came to little Hoeven, in North Brabant, the Netherlands, to what used to be a medieval Cistercian dwelling but is now a conference resort. The conference lasted from August 22-26. They came from Argentina, Finland and Japan, eager to learn about Christian philosophy, which they, in turn, could apply in their respective posts as educator, surgeon, psychiatrist or shopkeeper. They also came in part to remember the centennial of Dutch Christian philosopher Herman Dooyeweerd's birth.

Constructive philosophy

The theme of this encompassing symposium was "Christian Philosophy at the Close of the Twentieth Century." Two professional philosophers tackled that important subject.

Notre Dame's Alvin Plantinga signalled a recent return to what many consider the natural thing to do and a denial of objective facts and absolute truths. He did not disappoint his attentive audience with his Christian apologetics and constructive Christian philosophy.

His conclusion is worth citing:

Christian philosophy at the end of the 20th century is doing rather well along some dimensions, less well along others. And of course its work of properly relating to the "city of the world" is never done: as the latter constantly changes, so must the Christian response. But the Christian philosophical community must also offer its own accounts of the main philosophical topics and concerns. Herman Dooyeweerd made a determined and powerful effort to do precisely this: for that we are thankful. We must continue in the spirit of his work, offering our own accounts of these areas.

Free University's respondent Johan Van De Hoeven, acknowledging much of Plantinga's vision, diagnosed our world as one of contingency and meaningless. Among the "themes for the time to come," he included meaning, as the "revelatory power of the creation itself in its dynamics," the biblical emphasis on the covenant, and the Jewish notion of encounter. He proposed the scriptural warrant of divine self-revelation as a person, acting in the "midst of the brokenness, the degeneration and the sheer hatred in which we live."

RALPH W. VANDERINK

Poster for the Dooyeweerd Centre of Redeemer College.

The symposium was not only hard work for the head. It also provided each morning devotions for the heart, accompanied by the clear sound of a small chapel organ. The songs included Psalm 8 set on a Geneva tune, hymns from *The Book of Praise* (1993) and other hymnals, and an old Dutch song "*Wilt heden nu treden*" ("We Gather Together").

Christian scholarship has been on the move. There was a large table full of Christian literature. Among titles familiar to readers of *Christian Courier* were those of Dr. Evan Runner's *The Relation of the Bible to Learning* and Cornelius VanTil's *Christianity and Barthianism;* one of several newer works was that of Colin Brown, *Christianity and Western Thought* (1990).

Other interludes

To secure maximum exposure to Christian ideas, 25 workshop leaders presented their insights on Tuesday and Thursday afternoons. One such provider, B. VanderWalt (South Africa), restated the need for a Christian philosophy in Africa, for an *African* Christian worldview, which permits Africans to integrate into their own culture(s) the Christian message of the Kingdom.

A welcome interlude came on Wednesday afternoon. We were invited to exchange Roman Catholic Brabant for Protestant South Holland as we visited the city of Dordrecht, where the famous Synod of 1618-19 took place. We had a tour in the big church, which displayed pictures of the great synod which was held in another building no longer extant.

Free from technicism

The most articulate speaker in the Dooyeweerd tradition, as I see it, was Dr. E. Schuurman (a member of the Dutch Parliament), whose speech on Friday morning was on "The Technological Culture Between The Times." Our culture is characterized by an over-emphasis on technology, prompted by the motif of freedom to control "the whole of reality," which has led to countless problems.

As Christians, so Dr. Schuurman encouraged us, we should acknowledge God as Creator, Redeemer, and Fulfiller, granting us life in his creation and his Kingdom. We can liberate ourselves from technicism in order to devote our talents to making a meaningful technological society. "The philosophy of the cosmonomic idea," he pointed out, "gives us the framework for the right normative direction of culture, the perspective of eternity."

Dr. Ralph Vunderink used to teach philosophy at the University of Detroit. He lives in Jenison, Mich.

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Editorial

A tale of two Christian Reformed projects

A few weeks ago I attended two events on the same day. The one was the opening of Providence Tower at Holland Christian Homes in Brampton, Ont.; the other, a banquet to honor Peter Zwart's retirement from the Christian Reformed World Relief Committee.

They were two very different events, not just because the centre of attention in the one was a building and in the other a human being, but because the one seemed focused on what we do for ourselves as a Reformed community and the other on what we do for others.

First-rate and third-rate

The mayor of Brampton seemed to hit the nail of our self-concern right on the head when at the unveiling of the plaque in Providence Tower he complimented the Dutch Christian Reformed community on the way it looks after its seniors. That's exactly the feeling you get from visiting Holland Christian Homes: nothing but the best for our aging parents and grandparents. The facilities are first-rate. A lot of effort and money went into the planning and building and continues to go into the running of this multi-million-dollar complex.

Was there an inherent contradiction between the two, the one signaling selfishness; the other, altruism?

And then there is the work of the Christian Reformed World Relief Committee as exemplified in a person like Peter Zwart. Here a lot of time and money is invested not in mortar and bricks but in the lives of destitute people all over the world — starving people in parts of Africa and Asia, refugees looking for a safe place in Canada, homeless people in disaster areas in North America. If there is an investment in buildings it usually comes in the form of cement blocks and corrugated roofs in Third-World countries. These are not first-rate facilities like Holland Christian Homes, but very modest, third-rate facilities that are an improvement over nothing.

Two somewhat different ways

I tried to reconcile the two events I attended. Was there an inherent contradiction between the two, the one signaling selfishness; the other altruism?

In the Holland Christian Home projects we see how dedicated and smart Christian business people can produce what is regarded as a model complex by government agents and investment companies alike. Words like "competence," "efficiency," "business know-how" and "quality" easily roll off the tongue when people take the trouble to investigate how such a large and well integrated facility came to be.

Looking at the work of world relief requires a switching of gears. Suddenly the terminology changes to "empathy," "spontaneity," "immediate" and "personal."

HCH seems to ride the waves of a capital-driven, free enterprise system both in its financing and through its tenants, who generally have fared well. The CRWRC often has to pick up the wreckage that this system leaves behind. HCH works within the rules and the system and is a highly prized customer of financing institutions. CRWRC must work within the rules, too, but often has to challenge the system as well and is dependent on free-will offerings and much volunteer labor.

Each organization has its possible pitfalls. A business-like and somewhat autocratic approach of a board overseeing the development of a large complex may not always take into account the needs and wishes of staff and residents. The larger the institution, the less room there is for the personal and the spontaneous. Also a preoccupation with finances may squeeze out the spiritual aspect of building anything ("Unless the Lord builds the house, its builders labor in vain"). Ultimately, the importance of HCH lies not in its towers and its fine furnishings, but in whether or not it encourages the development of a caring, open and faithful Christian community.

On the other hand, an organization like the CRWRC can become too focused on immediate relief and overlook the structural problems that cause disasters. It may be somewhat paternalistic when it deals with the "have-nots." Also, it may foster a kind of charity elitism that makes people think that the only true expression of the Christian faith is to do works of mercy.

No need to chose

The answer I came to was that there was no contradiction between the two events I attended but that the two complemented each other well. Both events show that the Christian Reformed Community can pride itself on two excellent ways of responding to needs. If we go by the testimony of outside observers, we do a good job of looking after our own and caring for the needy in the world. That's how it should be.

No matter what we do, whether we engage in relief work or in building retirement homes, we must see our work as kingdom work. The difference between a wise and a foolish person is not what kind of work we engage in but whether we build our house of service on the rock Jesus Christ.

We need not choose between a Walter Veenstra, who heads the HCH board, and a Peter Zwart, who has been at the helm of CRWRC diaconal ministries. Both these men are dedicated servants of the Lord. Both are in diaconal ministries. And we must gratefully acknowledge the work they have done and are doing in our midst.

May we build all senior citizen homes, as well as all relief projects, on solid rock!

BW

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God gives another year of reading

Again I may pay for a year's subscription to *Christian Courier*. I think the paper is even more worthwhile to be read [now than before], especially for me, because I'm a member of the *normal* Christian Reformed Church.

It was enlightening to read Dr. Sierd Woudstra's letter in the August 26 issue regarding Dr. W. Robert Godfrey, that "ardent supporter of the *Westminster Testimony*." It's good that *Christian Courier* informs us, because the common people need to know more about church issues, social issues, politics, euthanasia, Christian and public schools.

I love to read "Peter and Marja Are IN," as well as Rev. Kuntz's "Church Press News."

So again God gives me another year of reading C.C.

Peter Vander Meulen
Abbotsford, B.C.

No need to run up extra costs

It's about three months before my subscription expires, but I want to make sure that you don't have to remind me about this. You're right, this costs you extra money and that's not necessary.

Every time I receive the paper I'm amazed that you're able to print 20 pages with such an assortment of most interesting stories and articles. And our paper is still improving!

I wish that way more people would be convinced of this, because the future of *Christian Courier* depends on it.

John Contant
Victoria, B.C.

'National treasure' is 100 years old

TORONTO (Canadian Scene) — A Canadian musical institution based in Toronto is celebrating its 100th anniversary this year: the Toronto Mendelssohn Choir first performed at (the also 100-year-old) Massey Hall in Jan. 1895. It continued to sing there for 88 years but is now based at Roy Thompson Hall.

In 1894 the Mendelssohn Choir was formed and church organist Augustus Stephen Vogt was named as its first conductor.

Vogt built the choir into a memorable ensemble. He was also instrumental in building Toronto's Royal Conservatory of Music into the largest organization of its kind in the British Empire.

For 100 years, the Mendelssohn Choir has attracted enthusiastic volunteers who must pass exacting auditions to join. Today, 155 volunteers sing regularly with the choir, supported by a core group of 20 professionals. Members of the choir devote hundreds of hours a year to their work; with membership fees, each volunteer must spend about $1,500 of his or her own money on parking, babysitters, gasoline for travel and meals away from home.

In 1964, Elmer Iseler was appointed as the sixth (and first full-time) conductor. Born in Port Colborne, Ont., in 1937, Iseler sang with the choir from 1947 to 1949, then became a professional musician and conducted the Festival Singers of Canada. It was this group, now known as the Elmer Iseler Singers, that became the professional core of the Mendelssohn Choir.

The Mendelssohn Choir has enjoyed association with such legendary conductors as Leopold Stowkowski, Fritz Reiner and Frederick Stock. John Williams, Academy Award winning film score composer, selected 50 members of the choir to perform on the soundtrack of the moving 1994 Oscar winning film *Schindler's List*.

The Toronto Mendelssohn Choir supports a youth choir and owns an 80,000-piece library of choral music. In recent years, support by the Canada Council has been withdrawn and the choir is hard put to raise the $600,000 it needs annually. But its volunteer members are confident that once again, as during the past 100 years, the public will not fail it.

This story from Canada's rich immigration history was written to mark the 125th anniversary of immigration services in Canada which is being celebrated in 1994.

'That's when I got lucky' : A Home Child's first day in Canada

Citizenship and Immigration Canada

(NC)—Although it was nearly 70 years ago, Ernest Emmett of Arnprior, Ontario, still has fond memories of his first day in Canada.

It was a cold, foggy November day when he got off the boat in Montreal. But the welcome he received warmed his spirits.

"A bunch of ladies were at the dock singing nice, cheery songs," Mr. Emmett recalls. "Then some people gave us candies and ice cream cones."

Soon after, the 14-year-old native of Chester, England, bought a warm set of long underwear for $1.25. This was a major purchase for him—all he had on arrival was $5.

No family member accompanied Ernest Emmett to Canada. He was one of 80,000 "Home Children" who came here from England from 1870 to 1930. Many, like him, were orphans. Others were given by their parents to authorities who arranged to send them here. It was not uncommon for children as young as seven or eight to find themselves on crowded ocean liners headed for Canada. At 14, Ernest Emmett was an "old" Home Child.

They had one thing in common—all were poor.

Nineteenth century social workers and others with a social conscience in Britain knew something had to be done to help the children. Initial attempts to build shelters for them were soon inadequate.

The solution seemed to lie thousands of miles away in two Commonwealth countries. Canada and Australia needed people and cheap labour to develop the countries. Meanwhile, thousands of English children were living a hand-to-mouth existence on the street with no hope for the future.

Authorities in the three countries devised a solution to the problem. The children received religious and moral training in English "Refuge Homes" before being sent to Canada or Australia. Some also got some vocational training.

Chadwick Sandles was one of the 80,000 "Home Children" who came to Canada from England between 1870 and 1930. He travelled to Canada by himself and arrived in Quebec City around 1911.
Photo: W. J. Topley, National Archives of Canada. PA 10234

The youngest children were adopted by Canadian families. Children from 10 to 14 years were indentured to Canadian families to help with farm chores and other hard, physical work. These children had to stay with their "families" until they were in their late teens or early twenties.

Mr. Emmett remembers getting an envelope from an Immigration official. Inside was the name of the family for whom he would work.

"That's when I got lucky," he said. "I worked for a lovely, family in Vars, Ontario. From the time they met me at the station with a horse and buggy until I left five years later, I have only good things to say about them."

Other children were not as lucky. The families were supposed to ensure the children went to school and encourage them to go to church. But many ignored their commitments or saw the children solely as a source of cheap labour.

Abuse of the children and ignorance of what this innovative immigration movement was supposed to accomplish were much more common in the early years. Gradually, monitoring of how the children were treated in Canada was improved through the efforts of dedicated social workers and government officials.

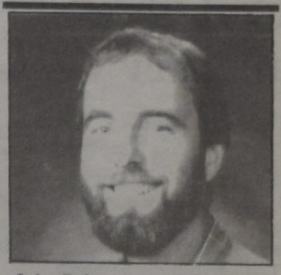
Three Canadians who helped improve the lot of the Home Children were James Kelso, founder of the Children's Aid Society of Canada; Charlotte Whitton, Ottawa's flamboyant mayor in the 1950s; and Bogue Smart, a senior Immigration official.

The Home Children represented a 19th century solution to social and economic problems in England and Canada, but their contribution to Canada is still felt today. Many of them prospered here. They also focused attention on a social problem that had to be addressed.

Because of the desperate conditions some of the children found themselves in, Canadian authorities began putting in place child welfare programs and policies which are necessary to protect the rights of all children.

Have you ever heard of the Mann Cup?

SPORTS



John Byl

Even non-sport fans likely know when it is time for the World Series (but not this year!), CFL play-offs and the Grey Cup, and the Stanley Cup finals. I wonder, though, if even sport enthusiasts know that the Mann Cup — the biggest prize in lacrosse — was recently won by the Six Nations Chiefs, four games to two. The Chiefs won the final game 8-6 over the New Westminster Salmonbellies. Even the CBC didn't mention the finals of this Canadian game on its evening sports report; instead, CBC showed highlights of pre-season hockey games.

On the concrete floor in the Brantford, Ont., the civic arena were two teams, each with its own story. The New Westminster Salmonbellies are the Montreal Canadiens of lacrosse. They have won a third of the Mann Cup finals and have been in many more. With no superstars, they played with balanced, team effort, and were a team built on tradition.

Buying talent

The Chiefs are a 50/50 mixture of native and white players. The team came from the reserve but was recently enhanced through several key "purchases." One of the key moves was hiring Les Wakeling as they new coach. He had coached the Brampton Excelsiors to Mann Cup titles in the previous two years. He took five key players with him, including John Tavares, who played a key role in the Mann Cup victories. They also "hired" Paul Gait, a marquee player from the U.S.

Traditionally, players have gotten into lacrosse for the love of the game; their team covers their expenses and pays players only $50 a game. However, there is a feeling among some that the profits of reserve cigarette money were helpful in bringing over some of the Brampton players. It was openly acknowledged that Gait was being paid more than previous coaches, though the amount was not publicly disclosed.

A native game

Lacrosse is rooted deeply in Canadian history. Early European explorers recorded observing the natives playing lacrosse. These early games were highly ritualistic and competitive events. There were at least 40 variations of the game, often involving hundreds of players on a large field (with goals sometimes several kilometres apart). One game might be played for as much as a couple of days at a time, with players usually ceremonially dressed. It was roughly and toughly contested.

White men did not play until the 1850s in Montreal. A set of rules was published in 1860 and a "national" lacrosse association was formed in 1867, Canada's first national sports governing body (NLA). Beers, the NLA's first president, actively promoted lacrosse as Canada's national game, referring to this in the titles of a book and several newspaper articles on the game.

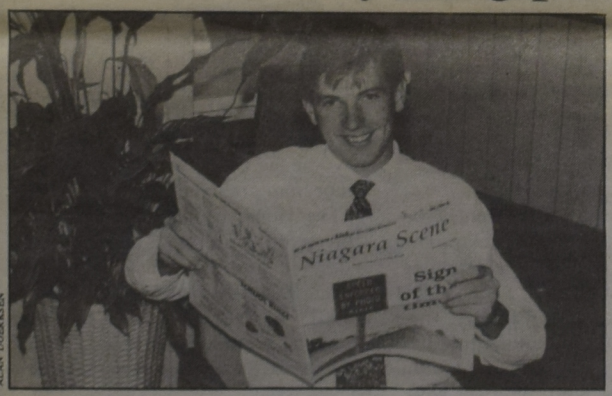
His promotional efforts were successful. Though no official act of Parliament was ever passed endorsing lacrosse as Canada's national game, this myth is still perpetuated within the lacrosse community.

Why does lacrosse's national final, then, not have more prominence in Canadian sporting life today, even if it isn't officially Canada's national sport? A Christian I spoke with who once attended a game said he would not return because he felt the game's roughness and the accompanying music compromised his Christian integrity (we will come back to this in a future column). But I think it has more to do with money.

Commercialized sport has successfully killed local semi-professional hockey, and by its commitment to "bigness" squelches other sport interests. Newspaper and television primarily cover football, baseball, basketball and hockey, and then predominantly professional sports. I think Canadian sports fans' lack of knowledge about lacrosse proves in one way what we have unwittingly fallen into.

John Byl teaches physical education at Redeemer College, Ancaster, Ont.

Ontario CRC young people get their own newspaper



ALAN DOERKSEN

David Raakman with the first newspaper edition of Niagara Scene.

Alan Doerksen

ST. CATHARINES — It's an older paper with a new look. After publishing a monthly newsletter for 30 years, the Niagara League of Young People (Niagara Young Calvinist League) has just published it s first-ever tabloid-sized newspaper. The first issue of *Niagara Scene* came out this month.

David Raakman, the paper's editor, describes it as "a useful tool for evangelism and outreach." Besides informing CRC young people in the Niagara region about special events going on, the paper can also encourage non-regulars to attend events.

The Niagara League of Young People represents youth in 15 Christian Reformed churches in the Niagara-St. Catharines region. The League organizes monthly activities like volleyball or roller-skating. Members also put on a youth service on the second Sunday of each month in one of the area churches, on a rotating basis, says Raakman.

Raakman edited *Niagara Scene* in its old format from 1988 to 1990. Last year he returned to work as associate editor, and recently, he became editor again. Raakman works on a volunteer basis along with writers who contribute regular columns and articles. Advertising helps pay the bills for the newspaper, which is distributed free of charge.

900 % growth

This year, circulation is up to 1,000 copies from only 100 last year. The reason for the increase is far better outreach, says Raakman. The paper is first given out to young people at "Youth Talks." All other copies are sent out directly to local CRCs.

Reaction to the new format has been good. At a recent meeting, someone picked up the paper and commented, "Wow! This looks like a real newspaper now," says Raakman. Previously, the paper has been an 11 by 17 inch newsletter — photocopied and folded.

Coverage of youth events is one of the main features of *Niagara Scene*. It's "a way of showing people what's been going on," says Raakman. Each month, several writers submit columns, each of which "usually has a spiritual element in it." A new section this month is the "Feature in the paper's centre pages. September's feature is on speeding and photo radar. Also in the paper is "Fun Stuff," a page of games and humor.

Future issues of *Niagara Scene* will focus on a Christian perspective on superstition, and CRC pastors in the Niagara League. *Niagara Scene* will be published 10 times a year — monthly except in July and August.

Nothing comes between Calvin College and its name

Marian Van Til, with files by Phil de Haan

GRAND RAPIDS, Mich. — When Calvin College, established in 1876, recently decided that it ought to trademark its name and logo, it carefully did all its homework on what that would require. So, well prepared, it sailed through the process of trademarking its logo. But the same process regarding the name "Calvin" suddenly hit a snag. The name was questioned by, you guessed it: fashion magnate Calvin Klein, known best, perhaps, for his seductive jeans commercials in which Brook Shields, clad only in jeans, told us, "Nothing comes between me and my Calvins."

When the Calvin Klein company put a "hold" on the name, Calvin College attorneys suggested the college look for photo documentation proving that they've been using the name "Calvin" on clothing a lot longer than Calvin Klein has.

The earliest pictures found were from 1956, showing a gym class basketball team wearing the college name. The college, though, was hoping to find something from 1921 to match the year chosen for the other documentation materials it had sent to the U.S. Patent and Trademark Office.

"It wasn't 1921, but I didn't think it'd be a problem," said college PR man Mike VanDenend. "I don't think Calvin Klein was around back then."

Apparently Mr. Klein didn't want anyone to think he *had* been "around back then," because his company dropped the hold it had put on the name.

When Calvin's (the college, that is) VanDenend heard the news, he quipped, "Nothing comes between us and our Calvin."

Media / Arts

Book review

How important is leisure to spirituality?

Christianity and Leisure: Issues in a Pluralistic Society. *Paul Heintzman, Glen Van Andel and Thomas Visker, editors. Sioux Center, Iowa: Dordt College Press, 1994. 251 pp., $13.25 US. Reviewed by John Byl, who teaches physical education at Redeemer College, Ancaster, Ont.*

We just returned from a holiday in which we played in the waves, ate ice cream and stayed up late and laughed so loud the park ranger sent us to bed. Back at my desk, I find a book, hot off the Dordt College Press, on Christianity and leisure. What better way to start my work week?

In the opening chapter, we are reminded that "Ecclesiastes talks of the joy of food, drink, and the person we love. The Song of Songs envisions a healthy sexuality.... Sprinkled throughout the Old Testament are festivals, dances, and examples of the practice of hospitality which bring a wholeness to life. Turning to the New Testament we see in Jesus's own life a rhythm of work and play. His friendships with others, particularly Mary, Martha, and Lazarus, show us that play, as well as work, was important to our Lord."

Then the biblical concepts of Sabbath and rest are developed. Heintzman suggests that the Sabbath teaches a rhythm to life and that it "incalculates a posture to God which is one of the rest, joy, freedom, and celebration in God and the gift of his creation."

Ryken looks at how the Puritans approached leisure, and invites us to make our leisure choices more deliberate.

In the second section the late Gordon Spykman asks: "Are the structures and functions of our leisure/recreation activities shaped by Holy Spirited dedication or dedication to some other spirit?"

Where's the church's leadership?

The book then deals with present practices. Dahl exposes that myth of increasing free time, and criticizes the church for not giving leadership in the area of leisure. He views work, recreation and worship on a continuum, with leisure being the integrator. This view is challenged by Spykman who argues that this makes too much of leisure.

Van Andel introduces the reader to the impact of the New Age movement on leisure. He points out the ultimate emptiness of New Age thinking and encourages Christians to critically rethink their Christian walk so that we can provide meaningful answers to people with important questions.

Teaff argues that "spirituality thrives best in a leisure atmosphere where time and space are allotted for 'being' as well as "doing" — a key attitude of the l'Arche community of people with developmental disabilities, O'Keefe points out.

The fourth section deals with play, sports and athletics. Yet, he argues, though athletic contests are "not worship..., they can be occasions for sensing the greatness and goodness of God."

Visker, borrowing largely from Wolters, develops a Reformed framework, and then explores how the Ten Commandments give direction to sport. Zuidema provides the reader with several lists of thoughts, guidelines and questions that may help one to explore athletics from a Christian perspective.

Mathisen discusses the re-

CC FILES

emergence of "muscular Christianity" and explores the positive and negative aspects of the movement.

There is also a chapter exploring competition in church sport leagues. Hall wrote the final chapter in this section, and looks at the Knight Foundation and the Dubin Report, and suggests scriptural principles that help us "weave the banners of Christian signals and sentiments that... should fly high in our stadiums."

This books consists of the papers presented in four conferences hosted at Calvin College since 1989, focusing on leisure and related areas. Most point out the need for further exploration. Others are a sharing of life experiences in leisure and sport. Some give us directions to consider. All authors are committed to seeking the Lord's will in their life. The papers are diverse and at times contradict each other, which will force the reader to struggle (play) along as we together seek God's will.

You should find this inexpensive book helpful as you reflect on the use of leisure in your life.

Wal-Mart tests children's products featuring Bible characters

BRENTWOOD, Tenn. (EP) — Move over Power Rangers. Take a seat Ninja Turtles. There's a new line of licensed character merchandise competing for the hearts (and dollars) of America's children (and parents), and these guys have staying power. Perhaps you've heard of Noah? Jonah? Daniel?

Characters from *The Beginners Bible* are showing up on backpacks and lunchboxes in the back-to-school section of Wal-Mart. If they're a success, expect sleeping bags, stuffed animals and children's clothing to follow closely.

"This is a long shelf-life product," explains Don Wise, one of the founders of Performance Unlimited, which publishes *The Beginner's Bible*. "It's not based on a fad, like Jurassic Park — it's hit and it's gone already. Everything based on it is half-priced now."

The Bible, on the other hand, is the world's all-time best-seller. Even *The Beginner's Bible*, the particular collection of Bible stories on which the new product line is based, has sold more than 1.6 million copies since its release in 1986 — more in hardback than John Grisham's *The Firm* and *The Pelican Brief* combined.

To date, over 30 major children's product manufacturers have licensed characters from *The Beginner's Bible* for use on their products. Halloween costumes will be released in the fall, and other products will be offered in J.C. Penney's fall catalog. Major product launches are planned for Christmas of 1994 and spring of 1995.

Fruit of the Loom will be producing infant layette products and children's clothing featuring the characters. Debbie Hills, director of marketing, explains, "Fruit of the Loom chose *The Beginner's Bible* property because it teaches children life's values and lessons through the inspiring stories of the well-known Bible characters."

Sam Cornish, president of Collegeville Imagineering, the nation's largest manufacturer of Halloween costumes, agrees. "We got involved with *The Beginner's Bible* characters because of the fact that these products are nonviolent, good, clean kid's stuff."

"Since the creation of *The Beginner's Bible*, the comments we seem to hear over and over again are, 'Children need moral values now more than ever,'" says Wise. "Wal-Mart is leading the way in offering nonviolent, value-nurturing children's products of *The Beginner's Bible* in a limited store test. Through the success of this test our products will be on the same shelf as other children's character products at the nation's largest retailers and in fine gift and bookstores."

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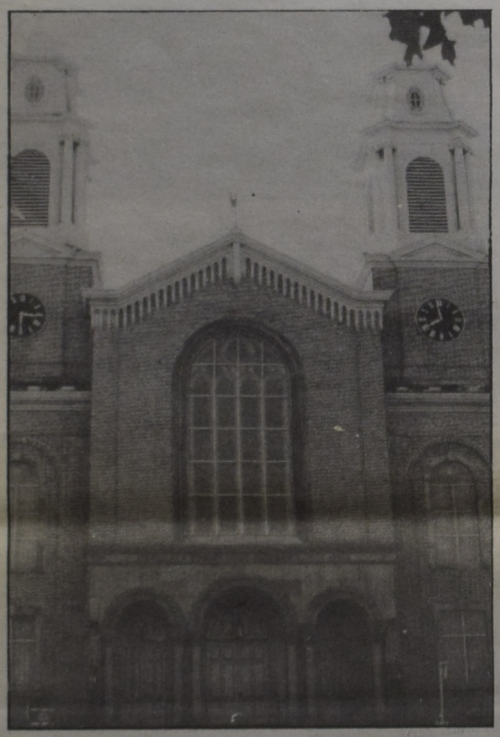
Church, Marian Van Til, page editor

'First Church' — literally



On a recent weekend in Albany, New York, for a family wedding, associate editor Marian Van Til and her husband made a point of visiting the site of the oldest Protestant church in North America — a Reformed church founded in 1642 by the Dutch who settled New York (then "New Amsterdam"). There are still many signs of those early Dutch pilgrims in the Albany area and the whole Hudson River valley, especially in the names one runs across.

The church, however, which is part of the Reformed Church in America (RCA), doesn't have a Dutch name. But in the straightforward, no-nonsense manner of its founders it is called, appropriately if uncreatively, "First Church." Maybe that's the precedent for so many RCAs and CRCs having been given numbers instead of names.

92 priests, hundreds of layworkers murdered in Rwanda

Catholic workers specifically targeted for not taking sides

Willy Fautre

BRUSSELS, Belgium (NNI)--At least 92 Roman Catholic priests and 350 monks, nuns and religious lay workers were killed in more than five months of brutal civil war in Rwanda, according to documentation collected by News Network International.

According to reports gathered from sources in Rwanda, Catholic clerics appear to have been specifically targeted by the warring parties. In many cases, Hutu and Tutsi priests gave shelter in church compounds to refugees of both ethnic groups trying to escape armed militiamen on both sides of the conflict. Many of these priests reportedly were slaughtered because they refused to hand the refugees over to the Hutu-dominated Rwandan Armed Forces or to Hutu extremists and Tutsi rebel combatants.

Hutu and Tutsi priests who had tried to play a mediation and reconciliation role between both ethnic groups were targeted by extremists of both sides.

Tutsi priests who had used their pulpits — the last platform of freedom of expression — to denounce the injustices committed by the government of the late President Juvenal Habyarimana died in their own churches at the hands of Hutu extremists. Other Tutsi priests who had worked with the government and had therefore benefited from preferential treatment were killed by the Tutsi-led Rwandan Patriotic Front soldiers or their sympathizers.

Information now leaking out

By the end of August, the political situation in Rwanda had stabilized enough for new details to emerge about the extent to which Catholic religious leaders suffered in the violence that exploded on April 6.

Based on information collected by several sources, including the Catholic information agency BIA/ABN in Brussels, the Missionary Society of White Fathers and Belgian missionary Guy Theunis, manager of the Rwandan Catholic magazine Dialogue, NNI has compiled a list naming 92 priests murdered since the beginning of April.

Additional information suggests that more than 350 Catholic religious workers, including 42 monks, 56 nuns and 16 senior laypeople (all men) were assassinated. Three of the eight dioceses in the country are now without a bishop, following the murders of the archbishop of Kigali and two top bishops.

According to the last national census, taken in 1991, 62 per cent of Rwandans declared themselves Catholic, 18 per cent Protestant, eight per cent Adventist and one per cent Muslim. Ten per cent of the population kept to traditional religions, while just one per cent claimed no religious affiliation.

Reformed churches in Argentina take historic step for joint assembly

TRES ARROYOS, Argentina (REC) — The Reformed Churches of Argentina and the Waldensian Evangelical Church of Rio de la Plata will hold a joint General Assembly in Tres Arroyos, Argentina, Oct. 8-10, 1994. Both churches have agreed that decisions made at this assembly will be binding on each of them. About 80 delegates will attend, and congregations from Uruguay and Argentina will be represented. The agenda will focus on discussing "Christian Identity and the Reality of Our Churches."

This assembly follows an earlier assembly in Uruguay in 1992. According to Gerardo Oberman of the Argentine church, the present meeting raises the commitment to a new level. The two churches already co-operate through a joint publication, *Dialogo*, which officially represents both, and they support a Christian school in Buenos Aires.

Oberman adds that his church, a member church of the Reformed Ecumenical Council, is active in other ecumenical areas as well. It co-operates in a joint project for theological training with eight other churches, known as ISEDET. It belongs to the Argentinean Ecumenical Movement for Human Rights, and it is a signatory to the Leuenberg Concord.

CIDA Photo: Roger Lemoyne, Cambodia

(NC)—The Canadian International Development Agency (CIDA) assists refugees and victims of war such as this Cambodian boy in Phnom Penh. In 1992, CIDA allocated one million dollars in development assistance to Cambodia.

Heidelberg Catechism brings Germans together

GRAND RAPIDS, Mich. (REC) — Since the *Heidelberg Catechism* was written in 1563, Reformed churches have used it as a glue that pulls them together. Different churches in Germany have made various revisions in the catechism, so that different versions were appearing.

The Reformed Alliance (*Reformierte Bund*) within the German Protestant Churches is now working on a common text. The executive committee of the alliance agreed on a text at its June meeting. It is sending the text to churches and individuals for further comment.

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Learning to pray from the Psalms

Laura Smit

CHAPTER & VERSE

"O God, you are my God, I seek you, my soul thirsts for you; my flesh faints for you as in a dry and weary land where there is no water" (Ps. 63:1).

We have a writers' group at our church which meets every Thursday evening. Last week our discussion was not so much about writing as about reading. We spent over an hour discussing whether someone who *writes* poetry needs to *read* poetry. A few of us took the position that a writer cannot write well without reading a great deal, that a writer of poetry must read a great deal of poetry, and that to write without reading is strangely egotistical, especially if you then expect others to read what you have written.

These opinions were not popular with the would-be poets in our group, most of whom believe that the greatest insult which can be paid to a poem is to say that it is derivative or unoriginal and that the greatest compliment is to say that it is sincere. These folks don't read poetry precisely because they fear being caught imitating someone else. They don't read *about* poetry because they don't want to be limited by any artificial forms or notions of craft. They just want to write what they feel.

It seems to me that these notions about poetry are not so far distant from most Protestant Christians' ideas about prayer. Prayer, we are told, is just saying what you feel to God. You don't need to read someone else's prayers. In fact, read prayers, like prayers learned by rote, should be left to children. Clearly, they are less than sincere. Real Christians just talk to God from the heart. As the song says, "I just want to praise you, Lord." Though more often we just want to chat with him.

One problem with this attitude is that it leaves no room for the book of Psalms in the Bible. If all God wants from us is the sincere out-pouring of whatever happens to be crossing our minds at the moment, then why is such a large chunk of Scripture devoted to pre-set, written prayers designed to be read and used by the people of God?

The Psalms are designed to be used as prayers in worship — both private and public. They offer us a language for prayer. When we have no words for what we are feeling, the Psalms give us those words. When what we are feeling is inappropriate, the Psalms redirect us. Here we may learn to pray.

Pointing to God

When I read the Psalms, I am led to say things I would not otherwise say. For instance, Psalm 63 begins without an outpouring of longing for God, a declaration of desire which I would never make unless prompted by the Scriptures. On my own, I might talk to God about my restlessness and dissatisfaction, but in order to identify my inarticulate yearning for something more with a thirst for God, I need help. This prayer alerts me to a feeling within myself which I might not otherwise notice, gives it a new name, and teaches me that it is to be cultivated and nourished as something which points me to God himself.

The psalm then leads me from the expression of that desire to satisfaction through constant meditation on God and from there to a confident assurance that all the forces of evil which are trying to keep me from such satisfaction will be conquered. I would never go through those additional steps simply on the strength of my own feelings and experience. I don't meditate on God constantly, but as I pray this psalm I see that that is the logical answer to my restless desire. Without the help of this psalm, I would certainly never move from meditating on God to asserting that those who seek to destroy me will be "prey for jackals." I am pushed to go beyond my feelings and experience when I use these prayers as my own.

Reading the Psalms may teach us to pray in the same way that reading great literature may teach us to write. It is still necessary for us to add our own hearts, thoughts and experiences to our prayers, but we learn how to shape what we bring into an offering acceptable to God by reading and using the prayerbook of the Psalms.

Laura Smit is pastor of First Presbyterian Church, Clayton, N.J.

UN body condemns Iran for attacks on Christians

WASHINGTON (NNI)--The UN Sub-Commission on Prevention of Discrimination and Protection of Minorities has censured the Iranian government for its continuing human rights violations, noting "increasing intolerance towards Christians, including recent murders of Christian religious ministers."

In a resolution passed August 25, members of the sub-commission urged Iran to cease its involvement in "state-sponsored terrorism" and comply with international norms of human rights.

Deploring the government's "disregard for freedom of expression and freedom of religion," the resolution expressed regret that Iran continues to refuse to allow the UN Special Representative to make further visits to the country to monitor allegations of human rights violations.

Iranian sources report that at least three more Protestant church leaders in Iran have been subjected to harassment by secret police in recent weeks, including forced eviction from their homes and internal exile.

Interreligious tensions have been running high in the Islamic Republic since early July, when the murders of two top Protestant leaders were revealed. The deaths of Mehdi Dibaj, a leading Assemblies of God pastor, and Tateos Michaelian, president of Iran's Council of Protestant Ministers, shocked the Christian community, which was still reeling from the January murder of highly respected Assemblies of God pastor Haik Hovsepian-Mehr.

Government blames opposition for deaths

Iranian officials are blaming the opposition Mujahedeen Khalq group for all three deaths. The Mujahedeen is the primary movement within the National Council of Resistance of Iran, which is waging a violent effort to overthrow the Islamic regime. The government has arrested three women it says are the Mujahedeen members who actually planned and carried out the murders.

However, during an August visit to Washington, D.C., a top Mujahedeen leader reiterated the movement's denial of any responsibility in the murders. "Those people the regime says were the killers...have absolutely...no background whatsoever with the Mujahedeen," asserted Mohammad Mohaddessin, chair of the resistance movement's Paris-based foreign relations committee.

In an interview, Mohaddessin told NNI that his organization is holding the government responsible for the deaths of all three murdered Christian leaders. "The reality is that the regime was afraid of them," he said. "And in order to contain the voices of the Christians in Iran, [the government] murdered them and blamed the Mujahedeen."

The official 1985 charter declaration of the Iranian resistance movement recognizes religious freedom for all religions, including the right to teach and proselytize. "Under no circumstances is any religion or denomination recognized as possessing special privileges or rights," the declaration states.

Khomeini 'biggest apostate'

Mohaddessin told NNI that a government led by his organization would also allow Muslims to convert to Christianity — a crime punishable by death under the current regime. "Our holy book the Koran emphasizes a coexistence, a cooperation with followers of other religions," he said, adding, "the biggest apostate is Khomeini himself."

According to Mohaddessin, the resistance movement has received covert reports that the operations and counterintelligence office of the Iranian Intelligence Ministry has been "designated the task of physically eliminating leaders of the Christian communities."

The Iranian government has consistently denied any new crackdown on Christians and accuses the Mujahedeen of attempting to further destabilize the nation.

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Feature

What about fantasy?

Douglas Loney

What is it about literary fantasy which can arouse such anger and hostility in otherwise charitable and gracious Christians? Why in the past year have there been demands that the works of such Christian authors as Madeleine L'Engle and J.R.R. Tolkien be removed from library shelves and reading lists in Christian schools in Ontario?

Those opposed to the teaching or reading of fantasy will often charge that it deceives, that it panders to escapism, that it is too violent, or that it is a part of the occult.

Does literary fantasy deceive its readers? Not if they know what it is they are reading: if it is to be successful at all, fantasy must convey a sense of "otherness," of distance from the everyday world of the reader. A sparrow does not crash into your patio door because it believes it can actually fly through glass, but because it mistakes the reflection in the glass for the sky.

No misleading

Literary fantasy does not pretend to be anything but what it is, and so does not mislead. The familiar "school story" which pretends that any girl can be captain of the baseball team if only she tries hard enough, may surely deceive its readers, but it is not what is usually referred to as "fantasy."

Does the depiction of worlds peopled by magicians, talking trees and beasts encourage escapism, unhealthy retreat from the "real world"? The answer lies, in part, in what one defines as "real." The Christian's view of reality includes much that is dismissed as "fantastic" by our unbelieving neighbor who accepts nothing he or she cannot see, touch, taste, smell or hear.

But we claim to know a reality which is uniquely *other*, a reality not to be touched except by the spirit. Why then should everything we read, or encourage our children to read, pretend that reality begins and ends with the physical senses? The worlds of the rationalist and the materialist are too cold, too narrow for me: but created reality is broad and deep enough for our imaginations to swim in.

Violence in fantasy needs to be considered thoughtfully, for it is often as much a part of other worlds as of our own. My own view is that when the violence depicted in fantasy literature is of the sickening kind that inspires unrelieved dread or horror, or a sense of utter helplessness before an evil adversary, or when the violence is there *for its own sake*, it may render the story unfit for any reader.

But there are evils both physical and spiritual which must be forcefully opposed, and our imaginations need to grapple with that truth. In his essay "On Three Ways of Writing for Children," C.S. Lewis has this to say:

Since it is so likely that [children] will meet cruel enemies, let them at least have heard of brave knights and heroic courage. Otherwise you are making their destiny not brighter but darker.

...By confining your child to blameless stories of child life in which nothing at all alarming ever happens, you would fail to banish the terrors, and would succeed in banishing all that can ennoble them or make them endurable.

Positive value

Let me tell you a story:

A king, once noble and good but now wicked and devious, summons a witch to perform a seance. The spell is pronounced and a spirit appears, warning the king of a terrible calamity soon to fall upon him.

Now, if you hadn't been alerted by various clues (including some knowledge of the kind of article this is and of the publication in which it appears), you might be forgiven for thinking that my little "story" had been taken from some occult text.

The fact that you recognize the witch of Endor, King Saul and Samuel, shows that context will determine whether or not you as reader will be deceived by content. Even this potent combination — a witch, a wicked king, a ghost, an incantation — does not make the story's purpose or effect evil. For the familiar elements of the metaphysical, the strange, the arcane are shared among many kinds of writing, biblical and profane, Old Testament and New Age alike.

But if stories of this kind are worth reading, studying and understanding, they must have positive value. And they do have much of value to offer us, much that is simply not available in other kinds of writing.

Educating the imagination

Fantasy has the capacity to educate the imagination, to stretch our sense of what is possible and so to prepare us to grasp new and unexpected truths. I believe that literary fantasy, what Tolkien calls "the making or glimpsing of other worlds," is a gift of grace by which we may reflect God's own creativity. Works of art are often valued either for showing the world we know (as a photograph does) or by giving us a sense of wholeness or completeness, as a novel does by making and filling its own little world of people, places and events.

While the "otherworld" created in a successful fantasy does not reflect the details of our world, it can in its own artistic wholeness and coherence provide an echo or mirror by which the wholeness and coherence of our world are shown to us in fresh and unexpected ways.

Thus, fantasy, especially when it is written from within a Christian conception of reality, can testify uniquely to the presence, the craftsmanship, the loving care of another Creator in whose light the human subcreator has worked his or her own "magic."

Recovering a sense of wonder

Fantasy, when it is received with some humility and a sense of proportion in the reader, enables us to recover a sense of wonder, of awe at the limitless possibilities of life in a universe imagined and created by an infinite God. It can give the imagination some relief from the relentless insistence of the materialists that ours is but a narrow and barren universe. And fantasy when it is at its very best consoles us in our separation from our God, our world and ourselves, reminding us that *it need not always be so.* Tolkien calls this last effect the "good catastrophe" of the fairy tale's happy ending, which gives "a fleeting glimpse of Joy, Joy beyond the walls of the world, poignant as grief."

Douglas Loney is Associate Professor of English at Redeemer College. He and his wife, Karey, live with their four children in Grimsby.

C.S. Lewis: *The Magician's Nephew*

C.S. Lewis: *The Silver Chair*

Poetry

A rose is a Rose

and sometimes a dandelion

Poems by Harry der Nederlanden

Harry der Nederlanden of St. Catharines, Ont., is a lover and dispenser of poetry. Just recently he wrote a cycle of poems on the subject of roses. Harry's wife is called Rose, who by any other name is just as sweet. The cycle started as a bunch of roses for Valentine's Day, Harry explains. He was going to call the collection "A Dozen Roses (Plus a Few Weeds)." But the weeds took over and the bouquet no longer served as a vehicle for expressing his love for Rose. So he offered the floral display to CC. We picked a few blooms. "One should be able to select a rose here and there," advised Harry, "and not be obliged to make the grand garden tour."

Unlike

Unlike a poem, a rose
cannot just be.
It plants its standard
trumpets forth its
absolute decree
and all surrounding lands
fall
into contested territory.

Post-lapsarian Rose

Although man is perverse
and the soil under curse,
the rose as a rose
blooms no worse —
whether set in prose
or in verse.

Mimetic Rose

The rose
hangs
its head
not to pray
as some suppose,
but
to remember
the ground from
which it rose,
reflecting
its text-
ure more
eloquently
in its bloom.

MARIAN VAN TIL

The Muse's Rose

Is there something more
commanding
about roses
than tulips or daffodils
that they should utter
the law of their own
identity?

Is a "roseisaroseisarose"
more definitive
than a "lilyisalilyisalily"?
Why not:
a rose is
a lily is
a daisy is
a dandelion is...
ad infinitum.

Must one demote the daffodil
and exalt the rose
to pronounce this law
of singularity?
Or is the rose hereby
canonized,
inscribed as legal precedent
for all those things that
arrest
the loitering eye?

Or does the law of roses
apply only to poets
and to those muddled souls
intoxicated by essences
that snort up nameless
exhalations of blossoms
with criminal disregard
to pedigrees?

One Rose-leaf

One rose-leaf sliced
by laser knives
divides itself
to touch ten thousand lives.

Solomon dissected
himself 300 ways
among his wives
but didn't do half as well
in terms of smell.

I prefer chastity
in rose-leaves.

The Rose Bud

The rose bud is
pure
aspiration,
yet is more
succinctly
there
than the flower
it is not
a mere dream of
being
a flower it can
do without.

Grandpa's Roses

The tangle of roses grows
Denser, more chaotic
Day by day turning
More virulent, more
aggressive,

Stems writhing and snagging
One another in fierce
Combat, coiling themselves
Into barbed-wire barricades.

The shears did not fit
His hand this year;
They did not know the roses,
And the roses slashed at him

Like whips, tearing his
sleeves.
His daughters picked him
Up out of the rosebushes
Carefully disentangling the
thorns

From his soiled white hair.
They salved the scratches
On his face and hands
But missed the fatal ones.

He stands at the window now,
For the roses have banished
Him from the garden.
He waits for the last rose to
bloom.

Opinion

Showing care among ourselves in church

"If anyone is going to be put on the spot, let it be me."

Art White

"How was your trip?" whispered one of our sopranos as I took my place in the tenor section during Sunday morning's pre-worship run-through of the anthem.

Before leaving to play her prelude the director paused to ask, "How was your trip?" — as did one of the basses not two minutes later.

The minister appeared just in time to pray prior to entering the sanctuary. He spotted me in the line and said, "Good to see you back, Art. How was your trip?"

My "trip" was a five-day, 2,000 mile visit to see my brother Bill in New Hartford, New York. He was dying. I hadn't seen him since 1969; I have fingers enough on one hand to count the occasions we had been together before that.

After all these years, I felt "called" to the bedside of this stranger who is my brother, and *not* to his funeral. As if by design *both* my sisters had been thinking the same thing. It was a marvellous reunion for all of us, including Rose, Bill's wife. It was an awkward, poignant occasion for me after 20 years — saying hello and goodbye in three hour's time.

So, when I was asked about my "trip" during the chit-chat which precedes the processional, I just plain didn't know how to respond. Was the trip "fine?" Was it "just great?" Was it awkward, poignant, tearful? I felt on the spot. I felt *insincere*. I felt sort of cheated, even a bit resentful.

I didn't doubt the sincerity of their questions. I knew these were genuine expressions of interest and care asked by nice people who felt unable to put their well-wishes into adequate words. Still, it would have been easier to stay at home.

During my years as a working pastor that's just what I heard many of my parishioners say when facing the loss of a job, a divorce or death. It's easier to stay away from church than it is to come and be among the very community who could help divide the grief.

Sadly, congregational life has lost a measure of its personal sensitivity, lost the touch which can be the "Balm of Gilead" to those in our fellowship who fret and despair. To whom else should we turn to in times of hurt and need than our brothers and sisters in Christ?

If we worked to develop this touch, we might begin with the recognition of the awkwardness surrounding grief and worry. I've never felt adequate to the task of saying the "right" words at funerals or beside hospital beds. I don't know anyone who has. We want to lift the burden entirely. We want to "fix it up" and make it like it was.

But the burden doesn't go away when life crashes down around those we care about. We *can't* fix it up, really. The best we can do is offer to share the burden somehow.

In the instance I described, I'm sure that fellow choir members and the pastor cared abut my well-being and wished to share in whatever burden I might be facing, but their ill-timed, casual questions, however well-meant, only served to transfer the awkwardness away from themselves and over to me with, "How was your trip?" In that setting, I didn't know how to answer. I wished I had stayed home.

Why, when facing the loss of a job, divorce or death, is it easier to stay away from church than it is to come to church?

Without saying what others *should* have said or done, my preference is to concentrate on not shifting the awkwardness over to those about whom I am concerned. If anyone is going to be put on the spot, I let it be me....

Simply saying, "Good to have you back," would have *said* plenty. Merely touching my shoulder would have been enough to let me know people cared. Instead of singling me out publicly with a question there wasn't time to answer, if friends had found a private place and time to ask sincerely the same thing, I would have been grateful for the opportunity to share important inner confidences.

Pastors, official boards and members ought to examine our congregational life to see where we can become more genuine and personal with each other in our day-to-day relationships. Caring is most deeply felt among those who are close enough to have a "presumptuous trust," like choir singers, church school teachers, youth groups and cell groups.

Happily, I have been a part of many such small groupings which did express their affection.

Being Christ's body

Inner circles of special people within the church *are* the church to me. To be known more than superficially, cared for even when I'm out of sorts, too silly, feeling my oats or feeling a loss, is literally a means of grace to me. This is a way by which the faith is fleshed out and finds its most heart-felt expression.

I'm seldom on the spot with these people. They don't ask, "How are you?" without meaning it, without having the time or taking the effort to really hear how I am. They're the ones who look me in the eye, who drop a note in the mail or call, the ones who put a little something extra into a handshake or a pat on the back.

I just can't get enough of this kind of caring, or be encouraged too often to conduct myself in ways which will embody and promote this "ring-true" spirit within our communion. It's the best part of coming to church, the part I miss the most when I don't attend.

Art White is a retired pastor and free-lance writer who lives in Clementvale, Nova Scotia.

We love early birds!

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Our Circulation Manager is at her job every day trying to keep our subscriptions up to date. We spend thousands of dollars each year in postage sending out renewal notices, reminders, etc. To top it off, Canada Post charges us an extra fee for using the handy business-reply envelopes we make available. **This means that in order to get a subscription renewed we have to pay close to $1.00 in postage alone!**

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Thinkbit

"Setting up non-smoking sections in restaurants is like declaring one end of the pool non-urinating."

From: a caller to a radio phone-in show

Cows are disgusting, says visiting city nephew

Agricultural Housekeeping

Maynard VanderGalien

My seven-year-old nephew, Adam, doesn't think Holstein cows are very environmentally friendly. "Your cows are disgusting," he told me one evening last month. "They always have to go to the bathroom."

Grimacing, his 10-year-old sister Nadia agreed as they watched another big dairy cow hump up her back and send out a long stream of water that misses the gutter by a foot.

A newly calved heifer takes that gushing sound as a signal and she also decides to urinate. The two city kids wince (so do I) as the heifer drops her water load in the stall between her back feet. The heifer doesn't know better. We don't have cow trainers up in the summer.

Seconds later, a whitish cow near the front of the barn has a bowel movement and coughs a few times just as she lets go of the load. The stuff is blown out in squirts and covers a long narrow strip of the clean cement floor.

The kids scream in delight. I grab a manure scraper and scrape the manure into the gutter.

The two youngsters vacationed with us for three weeks this past summer. When not at the family cottage with their mom they could be found in the doorway of the dairy barn watching me do the evening milking.

They both have keen eyes for cows who have to relieve themselves. With strict instructions from their school-teacher mother, they are careful not to get any barn trademarks on their cottage clothes. Both have "farm boots," and after the cows are let outside the kids help with feeding some of the young calves. Needless to say, the children are careful not to step on cow pies that have not been scraped up yet.

Keeping the floor slip-free

We are very particular about keeping the cement floor in the dairy barn as clean, dry and slip-free as possible. We do everything so that cows won't slip and break a leg, and none of our cows has ever hurt herself because of manure-coated slippery floors.

When cows are brought in from the pasture they are left to stand around for awhile so they can fertilize the grass. What they do outside does not have to be cleaned up inside, right?

The herd that waits in a holding area in a "loafing barn," and that's where some tails go up. When they enter the dairy barn for milking they must walk through a three- by six-foot-thick plastic foot bath that has in it two or three inches of a copper sulphate solution. The foot bath ensures good healthy feet, especially in a wet year when foot rot is a problem.

And where do you think most cows relieve themselves after they are milked and let out? Right in and around the foot bath, of course.

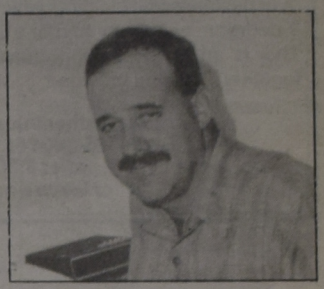
One or two cows are let out at a time and brought to the door. I holler at them, "Keep going, "C'mon get," so they don't stop and do it on the floor. Sometimes I have my hand on their raised tails and push them past the tub.

But with so many cows walking through the tub the thing has to be shovelled out every two or three days and a new batch of copper sulphate mixed. And no matter how hard I try to keep the foot bath from getting too dirty, it's dirty after four milkings.

Hard workers

"It's disgusting. It's gross," said Adam as he walked by. "Why do they have to go so often?"

Dairy cows are hard workers, I tell the city boy. They are. In just one year, an average dairy cow drinks 23,000 litres of water and eats two acres of grass, one and a half tons of hay, six tons of silage, one and a half tons of mixed grains, plus some salt and other minerals and vitamins. She turns this food and water into milk — 5,832 litres of milk a year.



Maynard Vander Galien farms in the Ottawa Valley (Renfrew County) where the International Plowing Match was held Sept. 20-24.

Plan addresses effective manure storage

OTTAWA (NC) — A June 1992 Angus Reid poll that surveyed 3,819 Canadian farmers revealed that 60 per cent of them had made at least some changes in their farming practices over a one-year period in response to concerns about the environment. Ontario farmers were the most likely to have made environmental changes at 71 per cent.

This year, Ontario farmers are beginning to compete Environmental Farm Plans (EFPs). Launched by the Ontario Farm Environmental Coalition earlier this year, these voluntary checklists cover 23 different farm-related topics. They're intended to help Ontario farmers identify their own environmental strengths, areas of concern and set goals for improvement.

Among the subjects covered are livestock yards and silage storage.

Farmers are well aware that livestock waste contains high levels of nitrate and bacteria. When this material is concentrated, as it is in barnyards, holding areas or feedlots, the danger of pollution to surface water or ground water increases.

The risk to ground water further increases if the livestock yard is located over coarse-textured permeable soils, if the water table is at or near the surface, if bedrock is within a few feet of the surface, or if polluted runoff from the yard flows directly on to permeable soil or bedrock.

The EFP worksheet on livestock yards walk the farmer through more effective ways of collecting and storing manure and polluted runoff from the yard. For instance, livestock yards should be more than 300 ft. (90 metres) from a well.

Toys and straw keep farm animals busy

OTTAWA (NC) — "Fish got to swim and birds got to fly," says the song. And that's a message that farmers understand when they plan an environment for their livestock. Or to put in another way, pigs got to root, and chickens got to peck.

Most of these behaviors are related to an animal's natural food-gathering activities, according to Dr. Frank Hurnik, a professor in animal behavior and welfare at the University of Guelph in Guelph, Ont.

"In the wild, an animal may forage for food all day, while on the farm it has all the high-quality food it needs provided at regular feeding times. That leaves livestock with extra hours to fill."

Toys are one way farmers keep animals occupied. For example, chickens like a dangling worm or ball to peck. Pigs appreciate a tire hanging from a chain to push against, or a ball to roll around. Such techniques help livestock reduce destructive urges, such as feather pecking among chickens, or tail biting in pigs.

To be effective, however, the toy must be changed or moved frequently. "The novelty of a toy wears off for animals after a short time," explains Hurnik.

He adds that one of the best "toys" for livestock is straw. Besides being low-cost, it also serves to keep animals dry and comfortable. "Farmers have known for years that when livestock have clean straw in their pens, they have something to play with to satisfy their food gathering urges."

Fill the bath and change the oil

After the bath, the bird needs to preen and oil its feathers. Oil its feathers? That's right! The oil comes from the preen gland near the tail. The bird spreads the oil all over its wet feathers. Then it starts preening. This activity takes a lot of time. Using its beak, the bird combs through as many feathers as it can reach. This cleans out the dirt and insects.

Finished preening, the bird strokes its feathers gently to smooth them into place. It shivers for a moment and beats its wings. The feathers are all clean. A job well done!

What does oil do?

Oil waterproofs the feathers.

It keeps them flexible.

It even kills bacteria and fungus.

Source: Conservator, Ducks Unlimited Canada

For Sale

Family Restaurant and Take-Out in Niagara Peninsula established over 50 years

Owners, wishing to retire, would like to find a family to take over business and building, which includes a newly-renovated 3-bedroom apartment and/or a 5-bedroom home.
This is an excellent opportunity for a family able to work together. Training provided.

For further information call:
1-905-335-2904 or 1-905-336-0881
after 8:30 p.m.
or leave a message.

CHRISTIAN COURIER needs TELEMARKETERS

As part of our Spring '94 promotion campaign, **Christian Courier** conducted a pilot telemarketing project in St. Catharines, Ont. Four loyal CC supporters spent a few evenings on the phone and the result was **56 new subscribers!**

We need **local volunteers** all over Canada to conduct similar campaigns. It's too expensive to engage in telemarketing from St. Catharines. Key is: those who do the phoning must **know** the people in their community and must have a **warm heart** for CC! You can't beat the personal touch.

Don't let telemarketing scare you... it's a matter of simply phoning certain people between the hours of 5 and 7 p.m., for, say **two** or **three** evenings. We will supply you with a kit containing a) a computer printout of the subscribers in your area, and b) some simple instructions.

Christian Courier needs help! We simply need to expand our subscriber base. Please write, phone or fax **me or Bert Witvoet.** Thank you very much!

Stan de Jong
Business Manager

4-261 Martindale Road, St.Catharines, ON L2W 1A1
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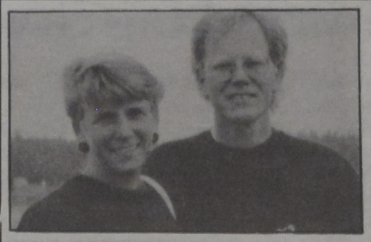

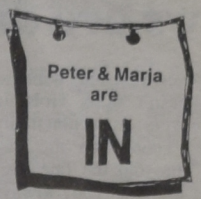

Isn't offering an important part of worship?

Dear P & M:

In our church we have recently started using double envelopes; one for the budget and one for special causes. As a result, the collection plate is not used much during the evening service. It can pass through several pews and still have nothing in it. At times this seems to be a source of amusement. Sometimes the plate is refused and the deacon is waved on. Obviously people feel that giving in the morning is enough. But I'm uncomfortable with this trend.

We have been taught that the offering is also a part of worship. As children we were embarassed to pass the collection plate without contributing. I can remember Mom putting out our coins on Sunday morning. There were five for each of us: two for each service and one for Sunday school. If I was visiting a friend and had forgotten my money, her mother would give me money for the second service. If that failed, I would "fake" my giving.

Am I over-reacting? Is the offering not an important part of the service? Do we need tax receipts for all our giving? What are we teaching our children about the offering?

Dear Watching the Plate Go By:

The offering is a very important part of the worship service. It, along with the hymns and prayers, provides the congregation with an opportunity to respond to God. Worship is meant to be a dialogue. God speaks and people answer. The offering is an expression of gratitude for God's gracious provision.

We like the picture you drew of a mother preparing her children for church. Those children learned that you don't go to church empty-handed. They also learned that planned giving is better than spontaneous giving.

Oddly enough, this more intentional approach to giving explains much of the passing by of the plate that occurs in the evening service. Take us, for example. Before the morning service we put a cheque for the budget and money for the special-causes offerings for both services together in one envelope. We mark the outside of the envelope so that the treasurer knows where we want the money to go. Then we deposit that single envelope in the first collection plate that comes by. Essentially, we give all three of the day's offerings at once (at Jubilee we have two offerings in the morning and one in the evening).

We're convinced that there are at least two benefits to this approach. Intentional giving is much more consistent than spontaneous giving, yielding a greater amount at the end of the year. And all of our gifts can now be recorded and receipted for tax purposes with the result that we can give a little more.

At the same time we strongly agree with you that this approach makes for some very awkward moments. It does not feel good to let the collection plate go by without contributing. We especially feel this when we have visitors or children sitting beside us in church. It's as if we're not setting a good example or don't really care about the cause. This feeling was especially strong several weeks ago when our parents were guests with us in church. We have to admit that on that occasion we pulled out a bill to add to the evening offering mainly out of concern for what they would think.

There is a solution that allows parishioners to be intentional about their giving, grants them tax receipts for their money, and yet lets them be spontaneous and participatory in all the offerings. It's the voucher system which many congregations, including our own, have instituted.

This is a system by which the finance committee prints vouchers of various denominations (ones, twos, fives, tens, twenties) which can be bought in advance. The treasurer then records the amount you buy and you are free to distribute them as you wish.

The truth is that we haven't switched to this system ourselves because it takes some extra effort to purchase the vouchers. Your letter and our awkward feelings about passing the plate without contributing have convinced us that it's time to get on board with Jubilee's new system of giving. Perhaps your church would consider this approach, too.

Let's not make wrong assumptions, however, about those who let the plate go by. They may well be the most faithful and supportive donors in the whole church.

Finally, while we totally agree with you about the liturgical and educational value of giving, Jesus does say the following: "When you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you" (Matt. 6:3).

So whatever we do, let's not "fake it." God likes cheerful, not fearful, givers.

Write to: P & M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

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Classified Rates

Births $25.00
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Birthdays $40.00

All other one-column classified advertisements: $13.50 per column inch. NOTE: Minimum fee is $25.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge.

Note: All rates shown above are GST inclusive

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a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

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NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $20.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $20.00 and the couple's correct address.

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Phone: (905) 682-8311
Fax: (905) 682-8313

Birthdays

BOSCH:

We rejoice with our Mother and Grandmother, on the occasion of her 80th birthday, Oct. 7, 1994.

MRS JANNIE (JANE) BOSCH

We thank our heavenly Father for the many years that He has blessed Mother.

An open house will be held at Bethany House, 2040 Wavell St., London, Ont., beginning at 9:30 a.m.

Home address: 2040 Wavell St., Apt. 510, London, ON N5V 4R7

Marriages

LAMMERS-SWETS:

We gratefully acknowledge God's guiding hand in bringing together

ALLAN HENRY
and
AMY LYNN

Thankful parents are Mr. and Mrs. Henry Lammers and Mr. and Mrs. Don Swets. Wedding to take place, the Lord willing, on Sept. 30, 1994, at 6 o'clock at Michigan State University Alumni Chapel, East Lansing, Michigan, U.S.A.

YPMA-MEINDERS:

On Saturday, Oct. 8, 1994, our children,

KAREN JOYCE
and
ERIK TIMOTHY

will be joined in marriage.

The ceremony will be held at Good News Fellowship Church, Winnipeg, Man., at 2:30 p.m., with Pastor Tim Berends officiating. We, the parents, Cye and Cathy Ypma of Thunder Bay, Ont., and John and Annie Meinders of Winnipeg, Man., wish them God's richest blessing on their life together.

Karen and Erik will reside at 10708-52nd Street, Edmonton, AB T6A 2H2

Anniversaries

Truro, N.S. Whitby, Ont.
1959 October 9 1994

"He who dwells in the shelter of the Most High will rest in the shadow of the Almighty" (Ps. 91:1).

We praise and thank God for the fulfillment of this promise to our parents and grandparents

CLARENCE and DIANE ALKEMA
(nee EISSES)

as they celebrate 35 years of marriage. We are thankful for all the love and care they have so freely given to us.

With love from your children and grandchildren:
Andrew & Lia Alkema — Pugwash Junction, N.S.
Jennifer, Patricia, Michelle
Annette & Richard Griffioen — Lindsay, Ont.
Ezra, Joseph, Adam
Helena & Doug Rozema — Bowmanville, Ont.
Joshua, Meagan, Emma
John-David Alkema — Redeemer College/home

Home address: 911 Lilac Terrace, Whitby, ON L1N 2A6

Anniversaries

Wedding text: "If Thy presence will not go with me, do not carry us up from hence" (Ex. 33:15).

The Lord willing, on Oct. 8, 1994, we will joyfully celebrate the 40th wedding anniversary of our parents and grandparents

GERRIT JAN and GERRITDINA (DIEN) CRAMER
(nee BREUKELMAN)

We thank our covenant God for the way in which He has used them to train us in His fear. We pray that God will continue to bless them and keep them in His care.

Alice & Andy Vis — Redcliff, Alta.
Theresa, Dirk, Keith, Kara
Fred & Alice Cramer — Thunder Bay, Ont.
Carolyn, David, Richard, Lynda
Albert & Angie Cramer — Medicine Hat, Alta.
Ryan, Courtney, Jenna, Gary
Miriam & Harry Nutma — Terrace, B.C.
Jeremy, Gregory, Andrew, Alex, Alyda, Levi, Caleb
Lydia & Bert Buitenhuis — Redcliff, Alta.
Bryon, Deanna, Heather, Jason, Rachel
Connie & John Haveman — Murillo, Ont.
Peter, Michael, Jesse, Emily
Randy & Tammy Cramer — Thunder Bay, Ont.
Amanda, Angelina, Lindsey, Devin
Ray & Anita Cramer — Calgary, Alta.
Gerrit & Kelly Cramer — Thunder Bay, Ont.
Jaime, Linden

Home address: R.R. #3, Thunder Bay, ON P7C 4V2

1954 September 30 1994

With thankfulness to God we are happy to announce the 40th anniversary of our parents

SAKE and TJALTJE DYKSTRA
(nee HILVERDA)

With love from your children and grandchildren:
Linda & Rob Van Boom — Calgary, Alta.
Gena, Karen, Daryl
Sid & Jane Dykstra — Clarksburg, Ont.
Lena, Kurtis, Alistair, Stuart
Nancy Dykstra
Ron & Ingrid Kielstra — Mississauga, Ont.
Ron Jr., Sake, Todd, Sandy
Roger & Karen Dykstra — Clarksburg, Ont.
Marcia Dykstra — Clarksburg, Ont.

Miscellaneous

Parents' anniversary coming up?

Give a gift that gives back. Let us help your parents write their memoirs. Confidentiality assured. References available. Lasting value.

Call (905) 988-6174

Anniversaries

1959 October 10 1994

It is with joy and thanksgiving to God we hope to celebrate the 35th wedding anniversary of our parents and grandparents

HENRY and CYNTHIA SMIT
(nee BOOY)

on Thanksgiving Day.

We thank God for His goodness to us as a family. We thank you, Dad and Mom, for all the love and support you have shown us over the years. We pray that He who has so faithfully watched over you may continue to keep you in His care.

With love from us all:
Tom & Margriet Smit — Sarnia
Sean, Nathan, Zachary, Janessa
Trish & Ed Wolting — Chatham
Cindy, Jessica, Melissa
Kathy & Bill Vanderlinde — Wyoming
Jonathan, Ryan, Amy
Brian & Jennifer Smit — Parkhill
Matthew
Jeff Smit & Bonnie Weiland (fiancee) — St. Thomas
Dan — St. Thomas

Home address: 790 Elm St., St. Thomas, ON N5R 1L5

1954 Trenton 1994

On Oct. 12, 1994, the Lord willing, we hope to celebrate with our parents

ANTHONY and HILDA WIELEMAKER
(nee OVERDIJK)

their 40th wedding anniversary.

It is our prayer that God will continue to bless and keep them in His care for each other and for us in years ahead.

Their thankful children and grandchildren:
Gord & Marilyn Vreugdenhil — Frankford, Ont.
Curtis, David, Mark
Jack & Laura Roeleveld — Richmond Hill, Ont.
James, Joel, Blair, Carl
Paul & Rena Hoornweg — Brantford, Ont.
Nicholas, Timothy, Maria, Benjamin
Ken & Eleanor Wielemaker — Brighton, Ont.
Monique, Anthony, Natalie, Leana
Martin & Beverly Boekee — Orono, Ont.
Daniel, Rachel, Kenneth
Anthony & Tina Wielemaker — Brockville, Ont.

Open house will be held on Oct. 8, 1994, from 2-4 p.m., at the home of Anthony and Hilda Wielemaker, R.R. #3, Trenton, ON K8V 5P6, (613) 392-1034.

The council and congregation of Bethany Chr. Ref. Church in Bloomfield, Ont., extends congratulations to its pastor

REV. HERMAN SALOMONS

on his 30th anniversary of his ordination into the ministry.

May God continue to bless your work for His kingdom.

Obituaries

1908 - 1994

On Sept. 10, 1994, our beloved father, grandfather and great-grandfather

PETRUS LEONARDUS BROBBEL

in full assurance, passed into the presence and joy of his Lord.

Predeceased by his wife Antonia, 1981, and son Peter, 1975.

Psalm 103:17-18.

Lovingly remembered by:
Klaas & Nellie Brobbel — Mississauga, Ont.
Dirk & Martha Brobbel — Delta, B.C.
eight grandchildren and five great-grandchildren.

Interment Sept. 13, 1994, Elmdale Memorial Park, St. Thomas, Ont., Rev. J. Kuntz officiating.

Correspondence address: 2149 Primate Road, Mississauga, ON L4Y 1V5

On Aug. 30, 1994, the Lord called home

JAN SMIT

in his 70th year.

Beloved husband of Albertje Smit (nee Drost).

Sadly missed by:
Jantina Drost-De Weerd — Drayton, Ont.
Roelof & Christine Drost — Koekange, the Neth.
Thys & Annigje Rumph — Alma, Ont.
Jan & Pieterdina Drost — Koekange, the Neth.
Herman & Lummie Drost — De Wyk, the Neth.
Tinus DeWeerd — Drayton, Ont.
Koop & Anne Drost — Drayton, Ont.
Willem & Pieterdina Drost — Ruinerwold, the Neth.

"I will say of the Lord, He is my refuge and my fortress, my God, in Whom I trust" (Ps. 91:2).

NEELTJE VAN DYK-DEN AREND

went to be with her Lord and Savior on Sept. 9, 1994. Born June 23, 1907, in Pernis, the Netherlands.

Dear wife and companion for 63 years of:
Cornelis Van Dyk — Grimsby, Ont.

Loving mother of:
Gary & Audrey Van Dyk — St. Catharines
Lina & Tom Zylstra — Glen Morris
Harry & Nienke Van Dyk — Hamilton
Joan & Homer Bruinsma — St. Catharines
John & Audrey Van Dyk — Kitchener
Chuck Van Dyk — Kitchener
Gerry & Nellie Van Dyk — Cambridge

Also survived by 17 grandchildren, eight great-grandchildren and one sister Marie Den Arend in the Netherlands. Predeceased by one great-grandchild, Adam Van Dyk.

The funeral service was held on Sept. 12, 1994, in the Maranatha Chr. Ref. Church, St. Catharines, Ont. Rev. Henry De Bolster officated.

Correspondence address: Mr. C. Van Dyk, 12 Bartlett Ave., Grimsby, ON L3M 4N5

Classifieds

Employment Wanted

Man, age 48, married, two children, is **looking for a job**. Experience:
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the Netherlands
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Pork and cash crop farm, located in south-western Ontario, is interested in employing **a hired man for a swine farm**. Housing will be supplied. Close to Chr. Ref. Church. Applicant should be married. Experience preferred.

Phone (519) 683-6068

A single person to work on 100 cow dairy farm near **Edmonton**, Alta. Milking experience required. Please contact Rietveld Dairies Ltd.

Phone (403) 998-1400

PASTOR

Trinity Chr. Ref. Church of Edmonton, Alta., is seeking a **new pastor**. Please send your profile/resume to:

Pastor Search Committee
c/o Trinity CRC
13427-57 Street
Edmonton, AB T5A 2G1

Teachers

JARVIS, Ont.: Jarvis District Chr. School invites applications from qualified teachers for a **Grade 3** position effective Jan. 3, 1995. While this is a maternity leave, it may develop into a full-time teaching position for 1995-96. J.D.C.S. consists of 11 classrooms, a staff of 13 and 262 pupils (22 in Grade 3). The **deadline** for applications is **October 8, 1994.** All letters of application, resumes, inquiries should be sent to:

Garry Glasbergen, Principal
Jarvis District Chr. School
Box 520
Jarvis, ON N0A 1J0
Phone (519) 587-4444 (school)
(905) 765-7919 (home)

For Sale

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Personal

THE FOLLOWING INDIVIDUALS ARE REQUESTED TO CONTACT THE CONSULATE GENERAL OF THE NETHERLANDS:

van BAARDWIJK, Regine J., born April 28, 1966, emigrated to Canada: July 21, 1989.

van de BERG, Martinus H.J., born August 11, 1968, emigrated to Canada: February 2, 1994.

BREIJAEN, Wilhelmina Gerardina, born May 14, 1933 in Amsterdam, emigrated to Niagara Falls, Canada: March 22, 1954.

de BRUIN-DRIESEN, Mrs. J.H., born September 14, 1916; last known address in Canada: 9295 122 Street, Surrey, B.C.

van de GOOT, Jelly, born February 24, 1974, emigrated to Canada: October 1, 1993; last known address: R.R. 1, Atwood, Ontario.

van der HORST, Theodorus Hendrikus, born March 14, 1956.

KEMMING, J., born March 30, 1944, emigrated to Canada: March 23, 1993.

KUYT, Gerrit, born May 22, 1933, emigrated to the United States: October 28, 1980; last known address: 10359 Kent Road, Chilliwack, B.C., Canada.

van LEEUWEN, Isaac Johannes Barthelomeus, born September 1, 1932, emigrated to Canada ± 1952.

NIJHOLT-BUILSMA, Mrs. A.J. , born April 14, 1923 in Wartena; last known address in Canada: 3059 Coral Drive, Mississauga, Ontario.

CONSULATE GENERAL OF THE NETHERLANDS,
1 DUNDAS STREET WEST
TORONTO, ONTARIO M5G 1Z3
TEL.(416) 598-2520

Job Opportunities

Hamilton District Christian High School

is pleased to solicit applications for two office positions:

Development Secretary

The person required for this position needs to possess exceptional communication and people skills, deal with numerous school and financially-related inquiries in a confidential and sensitive fashion. The successful applicant requires thorough knowledge of WordPerfect 5.1 and ACC PAC Plus. The Development Secretary works directly with the Development Director, Mr. B. Dykstra.

School Secretary

The person appointed to this position will be expected to be of helpful service to students and visitors, receive incoming telephone calls, maintain student attendance, and assist with general clerical duties. The successful applicant will demonstrate strong interpersonal skills, a love for Christian education and possess word processing skills. The School Secretary is directly responsible to the Principal, Mr. J. Vanderkooy.

Please direct your enquiries for either position to **92 Glancaster Road, Ancaster, ON L9G 3K9.** The deadline for applications is on or before **October 11, 1994.**

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Miscellaneous

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Kitimat-CKTK	8:30am	1230
Osoyoos-CJOR	8:00 am	1490
Penticton-CKOR	8:00 am	800
Port Alberni-CJAV	7:00 pm	1240
Prince George-CIRX	7:00am	94.3
Princeton-CIOR	8:00 am	1400
Smithers-CFBV	9:15am	1230
Summerland-CHOR	8:00 am	1450
Vancouver-CJVB	7:00 am	1470
Vancouver-(fm)	7:00 am	103.3
Vernon-CJIB	9:30pm	940

ALBERTA

Brooks-CKBR	8:00am	1340
Edson-CJYR	10:00am	970
Ft. McMurray-CJOK	8:30 am	1230
High River-CHRB	6:30am	1280
St. Albert-CHMG	8:00 am	1200

SASKATCHEWAN

Estevan-CJSL	8:00am	1280
Weyburn-CFSL	8:00am	

MANITOBA

Altona-CFAM	9:30am	950
Steinbach-CHSM	9:30am	1250
Winnipeg-CKJS	9:15am	810

ONTARIO

Ajax-CHOO	9:30am	1390
Atikokan-CFAK	9:30am	1240
Burlington-CING (fm)	8:00am	107.9
Chatham-CFCO	6:00 am	630
Fort Frances -CFOB	9:30 am	640
Guelph-CJOY	10:00pm	1460
Hamilton-CHAM	6:30 am	1280
Kapuskasing-CKAP	9:00am	580
Kingston-CFMK	6:30 am	96.3
Newmarket-CKDX	9:00 am	1480
Oshawa-CKAR	8:00am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHVR	10:00am	1350
St.Catharines-CKTB	7:30pm	610
Sarnia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Windsor--CKLW	8:30am	580
Wingham-CKNX	10:30am	920
Woodstock-CKDK (fm)	8:00am	102.3

NEW BRUNSWICK

Newcastle-CFAN	9:00am	790
Saint John-CHSJ	9:00am	700

PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630

QUEBEC

Montreal-CFQR (fm)	7:30am	92.5

NOVA SCOTIA

Digby-CKDY	6:00am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	103.1
Windsor-CFAB	8:30am	1450

FRENCH RADIO:

Perspectives Réformées

ONTARIO

Cornwall-CFIX	9:30am	1170
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QUEBEC

Montreal-CHRS	8:00am	1090
Valleyfield-CFLV	8:45am	1370

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Nfld., N.B., N.S. & P.E.I.	8:00 & 11:00pm

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Classifieds

Job Opportunities | **Events** | **Miscellaneous** | **Events** | **Miscellaneous**

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Seeking a pastor

The Bethel Chr. Ref. Church, Lacombe, Alta., is seeking a pastor. Any pastor interested in considering leading us is invited to ask for a church profile. Please send us a resume as well. Contact:

Seach Committee, Bethel Chr. Ref. Church, Box 567, Lacombe, AB T0C 1S0

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DOMINICAN REPUBLIC

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Brampton, Ont.

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Friday, November 4, 1994: 7:30 p.m.
Musical Presentation "It's Cool in the Furnace"
Everyone Welcome.
Saturday, November 5, 1994: 6:30 p.m.
Anniversary Dinner.

For tickets please call Cathy Hassefras at (905) 840-3153, before October 15, 1994

Committee "Netherlands Bazaar" needs your assistance

THORNHILL, Ont. — A year ago this October, the Dutch-Canadian community gathered at the Netherlands Bazaar to raise money for needy families of **Dutch descent** across Ontario. At Christmas time **1993**, the committee "Netherlands Bazaar" was able to use part of the raised money to distribute 410 much needed food parcels at a total cost of $37,000. In addition, $17,000 was used, this summer, to send 150 underprivileged children to a summer camp.

If you know of any family of **Dutch extraction in Ontario, in extremely difficult financial circumstances**, we would appreciate hearing from you before **Friday, November 18, 1994**. We want to surprise them with a food parcel before the festive season begins. Please note that we must know the number of family members, the ages of the children and the reason why they should receive aid. We must also have the name and telephone number of a contact person who can verify this information. **All submitted names will be kept in strict confidence.**

Forward all letters to:
Mrs. G. Spaans, Committee "Netherlands Bazaar," 15 Pavilion St., Unionville, ON L3R 1N8.

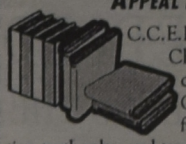
The following committee members may also be notified by phone:
Wil Meulmeester (416) 221-5885, Bets Speelman (416) 742-1172, Ge Spaans (905) 477-1243 or Jenny Olthof (416) 282-9228.

You can also help by making handicrafts for the next bazaar to be held on **Saturday, October 14, 1995 (i.e. next year).**

Please join us once again in this worthwhile endeavour! Thank you!

— advertisement —

APPEAL FOR HELP!



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Events | **Miscellaneous** | **Anniversaries**

THE DORDT COLLEGE READERS THEATRE COMPANY

presents

THINGS WE Couldn't Say

Diet Eman's story of faith, compassion and courage during the Nazi occupation of the Netherlands.

OCTOBER PERFORMANCE SCHEDULE

October 6	**Lynden, Washington** Christian School Teachers' Conv. Lynden Christian High School
October 7	**Victoria, British Columbia** First Christian Reformed Church 7:30 p.m.
October 8	**Abbotsford, British Columbia** Abbey Arts Centre 8:00 p.m.
October 9	**Mount Vernon, Washington** Faith Community Fellowship CRC 9:30 a.m. **Bellevue, Washington** Bellevue Christian High School 8:00 p.m.
October 22	**Sioux Center, Iowa** B.J. Haan Auditorium 7:30 p.m.
October 27	**Mississauga, Ontario** Christian School Teachers' Conv. Constellation Hotel
October 28	**London, Ontario** First Christian Reformed Church 8:00 p.m.
October 29	**St. Catharines, Ontario** Jubilee Fellowship CRC 8:00 p.m.

Send your questions to Peter and Marja
Confidentialtty is assured

ATTENTION!

When you fax your display or classified ads to us (particularly obituaries), please type them and check spelling BEFORE you transmit the text. Thank you.

ATTENTION!

Congratulations

The council and congregation of the Bethel Chr. Ref. Church of Newmarket, Ont. congratulates its pastor

William Dykstra

on the occasion of the 25th anniversary of his ordination as a minister of the Word on **October 2, 1994.**
It is our prayer that Pastor Bill will continue to receive God's guidance and blessings.
Home address: 189 Bristol Rd., Newmarket, ON L3Y 7X9

Events

Calendar of Events

Sept. 26-Oct. 8 CSS's Harry Houtman will be in Alberta.

Sept. 28-Oct. 16 CSS's Adriana Pierik will be in B.C.

Sept. 28-Oct. 3 Ontario tour of Frisian comedians/singer Taeke van der Meer and Piet Braam. All events start at 8 p.m. **Sept. 28**: West Middlesex Memorial Arena, 334 Metcalfe St. W., **Strathroy**. Tickets (519) 245-2319; **Sept. 29**: Calvin Mem. Chr. School, 300 Scott St., **St. Catharines**. Tickets: (519) 587-2162; **Sept. 30**: Jarvis Community Hall, Park St., **Jarvis**. Tickets: (519) 587-2162. **Oct. 3**: Knox Chr. School, 410 Scugog St., **Bowmanville**. Tickets: (905) 623-2318.

Sept. 30 The singles ministry of Lakeside Bible Church presents "Uptown Live," 8 p.m., at "The Loft" (next to Memorial Gardens), **Guelph**, Ont. Info.: (519) 836-8141.

Sept. 30 Concert by "The Ambassadors," 8 p.m., First Reformed Church (Paradise Rd.), **Hamilton**, Ont., on the occasion of the church's 40th anniversary. Info.: (905) 689-5266.

Oct. 1-3 Bethel CRC's 25th anniversary, **Waterdown**, Ont. **Oct. 1**: social evening. **Oct. 2**: celebratory services at 9:30 a.m. (led by Revs. Schuringa and Groen) and 5 p.m. (led by Revs. Postuma and Kuyvenhoven). Info.: (905) 689-6823.

Oct. 2 Dutch worship service led by Rev. P. Van Egmond, 3 p.m., CRC, **Ancaster**, Ont.

Oct. 3 Concert by "The Dofasco Male Chorus," 7:30 p.m., Mountainview CRC, **Grimsby**, Ont. Admission: $5; students $3.

Oct. 7-8 (B.C. Tour) Dordt College Readers' Theatre production of Diet Eman's "Things We Couldn't Say," a story of love and faith under Nazi terror. **Oct. 7**: 7:30 p.m., First CRC, **Victoria**. Info.: (604) 479-5124; **Oct. 8**: 8 p.m., Abbey Theatre, **Abbotsford**. Info.: (604) 856-1736.

Oct. 14-15 Celebrating 35 years of diaconal ministry! **Oct. 14**: Special celebration service at Second CRC, **Brampton**, Ont. Speaker: Peter Zwart. **Oct. 15**: 35th annual meeting (16 workshops and 16 seminars) at John Knox Chr. School, **Brampton**, Ont.

Oct. 17 Concert by trumpet virtuoso Steven Pettes and organist William Vandertuin, 8 p.m., Grace Anglican Church, **Brantford**, Ont. Collection only.

Oct. 22 "Ninth Annual All-Ontario Holy Spirit Conference," Crossroads Centre, **Burlington**, Ont. Info.: (905) 567-8373 or 822-1244.

Oct. 22 Dutch organist Sander van Marion performs with the "Hosanna Choir," 8 p.m., Melrose United Church, **Hamilton**, Ont. Info.: (905) 648-6585/3170.

Oct. 22 CLAC's fall conference, 9:30 a.m. - 3 p.m., at the CLAC head office, 5920 Atlantic Dr., **Mississauga**, Ont. Morning: discussion about government controls and the health care system. Afternoon: **London Free Press** columnist Rory Leishman will speak on "An outsider's view of CLAC." Info.: (905) 670-7383.

Oct. 27-28 (Ontario Tour) Dordt College Readers' Theatre production of Diet Eman's "Things We Couldn't Say," a story of love and faith under Nazi terror. **Oct. 27**: Ontario Teachers' Conference, Constellation Hotel, Airport Rd., **Mississauga**; Info.: (905) 884-8767; **Oct. 28**: 8 p.m., First CRC, **London**; Info.: (519) 432-7997; **Oct. 29**: 8 p.m., Jubilee Fellowship CRC, **St. Catharines**; Info.: (905) 935-6875.

Oct. 29 Christian Rainbows-sponsored special meeting for families and friends of the long-term mentally or physically disabled. Theme: "Who will care when we're not there?" From 9:45 a.m. - 3 p.m., CRC, **Ingersoll**, Ont. Pre-registration a must: $7. Info.: (519) 631-0307 or (416) 639-1075.

Oct. 29 "Love for the least of these, who should do what about poverty and when?" A conference co-sponsored by CPJ and NADC, **Edmonton**, Alta. Info.: (403) 454-3452 or CPJ 1-800-667-8046.

Oct. 29 "Charting Our Course: Christian Political Action in an Age of Cynicism," a one-day conference sponsored by CPJ and ICS, **Halifax**, N.S. Keynote speaker: Dr. Paul Marshall. Info.: (902) 425-7169 or CPJ 1-800-667-8046.

Oct. 30 Combined "Reformation Day Service," 6:45 p.m., H.B. Beal Secondary School, 525 Dundas, **London**, Ont. Theme: "Fundamentals of the Reformation." Speaker: Dr. Edwin Roels.

Nov. 4 "Christian Festival Concert," by the Ontario Chr. Music Assembly, directed by Leendert Kooij. Guest artists: Marjorie Ginezinger, Sander van Marion and Andre Knevel. At 8 p.m., Roy Thomson Hall, **Toronto**, Ont. Info.: (416) 636-9779.

Nov. 11 The King's University College's 15th anniversary annual meeting and banquet, 6:30 p.m., at TKUC, **Edmonton**, Alta. Info. & tickets (403) 465-3500.

Nov. 12 James Ward in concert at West End CRC, **Edmonton**, Alta. Sponsored by TKUC and alumni. Info. & tickets (403) 465-3500.

Nov. 25 Performing arts concert by The King's University College choir and instrumentalists at West End CRC, **Edmonton**, Alta. Info. & tickets: (403) 465-3500.

Dec. 3 Guild arts and crafts sale, 10 a.m.-3 p.m., at The King's University College, **Edmonton**, Alta.

Dec. 11 J.S. Bach's "Christmas Oratorio" will be performed by the Mississauga Choral Society and Sinfony Players and special guests Monica Whicher (soprano), Marcia Swanston (mezzo soprano), Dennis Giesbrecht (tenor), and Bruce Schaef (baritone). At 8 p.m., St. Dominic's Church, **Mississauga**, Ont. Info.: (905) 278-7059.

News

Country living

Roy Bonisteel (who lives in a rural area) has his regular column in* The United Church Observer *and always has something interesting to say. In* The Observer *of August 1994 he tells about "the sorrows and joys of life in Canada's rural slow lane," and compares living in the country with living in the city.

"There was a time when the rural population counted for something. They were the backbone of Canadian society. They provided the fish, meat, milk, grain, fruits and vegetables that kept our cities alive and healthy. Before our cities became steel and glass-walled cocoons there was a closer relationship between the town folk and their country cousins. Even if you lived in the heart of the city you were likely related to someone who made a living in agriculture, or you spent the summer on Grampa's farm, or you enjoyed a leisurely drive in the open spaces now and then.

"Politicians certainly paid attention to the rural vote. The concerns of the farm constituency were uppermost on the agenda of any politico who had the faintest hope of holding office. Now, to get the attention of the federal of provincial governments, farmers have to block highways with hay wagons, circle the Parliament buildings with tractors or manure spreaders, dump oceans of milk or let mountains of grain rot in the field.

"The complexion of rural Canada has changed. In the 1950s the farm population was around 24 per cent of the total. Now it's less than four. Because we've lost our clout, we tend to be ignored.

"I love living in the country. I wouldn't exchange the fresh air, the space, the neighbors, the bond with earth and green for any city penthouse or mansion, yet it's interesting how easily we are taken for granted.

"It's the small things, like trying to telephone into the city. When a recorded voice tells us to push the touch-tone button we have to hang up. Many of us are still on party lines, let alone having anything to touch. Cable stations find it too expensive to wire us up because our homes are too far apart. National surveys or poll-takers don't call us for opinions. Politicians find it inconvenient to knock on our doors. Advertisements about delivering pizza in 30 minutes don't apply here; neither does the advice to call 911 in case of an emergency. We don't have such a number. There is no movie 'playing at the theatre near you,' because there is no theatre near us.

"On the other hand, when we hear your traffic reports, smog alerts and news stories about people being mugged or slaughtered in the streets of the cities, perhaps it's just as well we have become anonymous. Those of us who have opted for the country lane instead of the fast lane should really be counting our blessings."

CANADA—THEN AND NOW

(NC)—This poster was part of the large promotional campaign launched by the Immigration Branch of the Department of the Interior between 1900-1908 to encourage immigrants to settle in the Canadian West. This year Canada's Immigration department celebrates its 125th birthday. Many people have immigrated over the years and we can take pride in the fact that Canadian citizens trace their collective ancestors back to every country imaginable. In 1992 a total of 252,107 people immigrated to Canada. A total of 17, 633 of them were destined for Alberta, 2,498 for Saskatchewan and 5,069 for Manitoba.

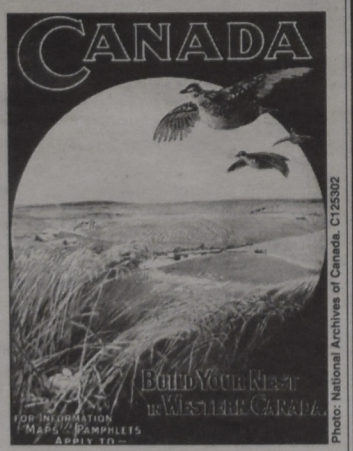


Photo: National Archives of Canada. C125302

Church press

Jacob Kuntz

Church and world

Reformed people who complain that there is not much peace and unity in their denomination often tend to overlook the fact that the tensions and problems we face in our circles are not much different from those found in other denominations. Churches in general (no one excepted) are going through a time of restlessness and turmoil. An honest article in the* Mennonite Brethren Herald *July 15 gives a good impression of the struggles experienced in that church communion.

"We are in the midst of a huge dilemma in our denomination, on any number of fronts. At our convention in Winnipeg last summer I saw strong men feeling threatened and I saw strong women demoralized and trampled upon.

"In our benches we have people who see church as a necessary 'safety zone,' a fortress reflecting an unchanging God, steady and solid. These same people want the church to be the protector of a 'distinct society,' to borrow another phrase from Canadian politics; they need their world, their emotions, their memories protected and shored up.

"Others, also in our benches, don't need the church to be a safe place at all. They find their safety somewhere else. They need the church to be an exhilarating, exciting, dynamic, even risky, up-beat, full-of-life experience. They would like to invite their friends to church but they hesitate because they cannot trust the people in their church to be warm and friendly and authentically inviting to those who are a little unlike themselves. The 'inviters' are afraid that their unchurched friends will not believe our words about our 'abundant life' when we sing and look as if we are at a sad funeral.

"Some of us pastors have to ask ourselves whether we would attend the churches we lead if we weren't the pastor. I talked to one pastor recently who invites his seeking friends and neighbors to visit and attend another Mennonite Brethren church in that city, not the much closer one in their neighborhood that he leads.

"We need not deny our past, but we must embrace the present and pursue the future. Our waiting Father is looking out to see whether we can rid ourselves of our institutional co-dependence and church culture baggage in time to do some careful ministry in a huge waiting world, for no other reason than the fact that it needs doing before it is all too late. This is what he is calling us to do."

Messianic Judaism

According to Statistics Canada there are 318,070 Jews in Canada. We should not forget that perhaps 1,000 of them have accepted Jesus as the Messiah and have established their own Jewish congregations.* ChristianWeek *of July 12 reported about these congregations in three different articles and showed how "Messianic Judaism is gaining a foothold in Canada." We quote the following passages:

"Jews who love Jesus — to some the very thought is anathema. Yet among Canada's 318,000 Jews there exist communities of ethnic Jews who believe that Jesus Christ is the fulfilment of the Old Testament promise of the Messiah.

"Although their beliefs are officially rejected by the larger Jewish community, 'Messianic Jews' are Jewish believers in Jesus who proclaim a biblical New Testament faith while maintaining a close identification with their cultural heritage.

"While most Jews who accept Jesus Christ as the Son of God assimilate into Christian churches and lose their distinctive Jewish identity, those in the Messianic movement embrace their Jewish roots — both because it defines who they are, and because they believe it is more effective in terms of outreach.

"Messianic congregations are currently established in six Canadian cities — Vancouver, Calgary, Edmonton, two in Toronto, Montreal and Halifax. There are also several 'fellowships' in places such as Kingston, Ont., and Ottawa, which have not developed into formal congregations.

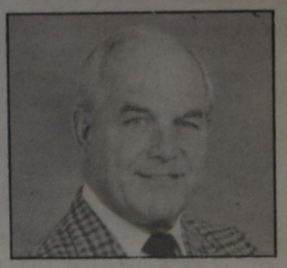
"While worship and observance styles vary considerably, Messianic congregations will typically observe Jewish holidays, meet on the Jewish Sabbath, use Messianic terminology and make music with a distinctively Jewish sound. In some, members are encouraged to learn Hebrew and wear traditional Jewish dress.

"Zev Isaacs, editor of *Messianic Times*, estimates that there are between 500 to 1,000 Jewish believers in Canada. Although it is published in Toronto, about 90 per cent of the quarterly newspaper's circulation of 30,000 is in the United States, where there are about 250 Messianic congregations. Two decades ago there was scarcely a handful, he adds.

"Isaacs also observes that 93-96 per cent of the 100,000 Jewish believers in North America attend evangelical churches, and that about 50 per cent of those who attend Messianic congregations are non-Jews."

Jacob Kuntz is a retired Christian Reformed pastor who works part-time in Holland Chr. Homes in Brampton, Ont.

quotes



News

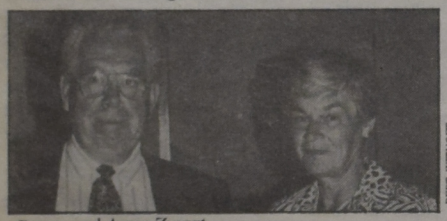
Each diaconal day was a kingdom day, says Peter Zwart

The man with the big heart steps down

Bert Witvoet

MISSISSAUGA, Ont. — "We used to call him the rebel deacon," says fellow worker Madeline Robins, "because he co-ordinated diaconal work differently than in the U.S." By "U.S." she meant the head office of the Christian Reformed Church in Grand Rapids, Michigan.

Robins is talking about Peter Zwart, known especially for his refugee sponsorship work on behalf of the Christian Reformed World Relief Committee (CRWRC). But Zwart has recently put aside the denominational cup of water for a less official cup of coffee he plans to drink with his wife Anne.



BERT WITVOET

Peter and Anne Zwart

Zwart was honored at a special dinner in the Toronto Airport Delta Hotel for his work done for the CRWRC in Canada and the All Ontario Diaconal Conference (now called Diaconal Ministries of Eastern Canada).

Nancy Mostert, Zwart's former assistant, describes him as the "kind of guy you can just go up to and hug." She speaks of his "incredible love for refugees."

Justice and peace

Ray Elgersma, Canadian director of CRWRC, who emceed the dinner, related that when Zwart was born in 1929, "the world immediately went into a deep depression."

He went on to explain how Zwart, educated at an agricultural college in the Netherlands, immigrated to Canada in 1950. From 1963 to 1981 he owned a soon became involved in diaconal work. He organized conferences for the All-Ontario Diaconal Conference and was one of the founding members of the CRWRC, as well as of the Canadian Foodgrain Banks.

During his more than 12 years as refugee co-ordinator, over 11,000 refugees were sponsored through Christian Reformed churches, says Elgersma.

Ben Vandezande, who spoke on the theme "Can justice and peace embrace?" said that Zwart serves as an illustration of what happens when justice and peace hug each other. Zwart understood that justice is concrete and has to be personal, said Vandezande.

Vandezande wondered whether our wealth and our theology separate us from the poor, as was the case with the Pharisees in Jesus' days.

Bill Van Staalduinen, director general of the Refugee Affairs Policy Division in Ottawa, was on hand to offer his best wishes and to read a letter of appreciation from Minister of Citizenship and Immigration Sergio Marchi.

BERT WITVOET

Peter admires a gift from the CRWRC staff.

High praise from Nairobi

Mike Molloy, regional representative of Canada Citizenship and Immigration, praised Zwart and the Christian Reformed Church for the work done in refugee settlement. "You are our most reliable organization," said Molloy. "Whenever we have problem cases we turn to the Christian Reformed Church."

He related an incident from the years when he served in Nairobi, Kenya. When one year 10 traumatized women and children who were hard to place came looking for asylum, the Canadian embassy in Nairobi turned to the Burlington office of the Christian Reformed Church. Within a week Zwart had sent a list detailing the settlement of all these women in Toronto area CRC churches. "Our staff was utterly amazed," recalls Molloy.

When Zwart's turn came to address the gathering, he referred to himself as "a humble vessel who was used by the Lord for exciting ministry."

"Each day was a day of the Lord," said Zwart, "a kingdom day." And he fervently believes that his retirement will not change the designation of each of his remaining days as kingdom days.

Relief group beats Haitian embargo

Alan Doerksen

ST. CATHARINES — As the world focuses its attention on the American intervention in Haiti, the Christian Reformed World Relief Committee (CRWRC) has been quietly and carefully running a relief project to help starving families in central Haiti.

CRWRC is distributing $110,000 (Cdn.) worth of food to rural communities on Haiti's plateau, away from the capital of Port-au-Prince. The Canadian International Development Agency has provided the money for this project, and CRWRC is providing the organization and people to make sure the food gets to those who need it most.

Most of the assistance is going to 3,000 children and their mothers, who will also be offered nutritional training. Haiti's political turmoil and a dry season have combined to make food scarce and expensive.

The Haitian relief project started last July. Mark and Nancy VanderWees and Charlotte Wright helped to set up the project, but had to leave Haiti June 19 because "the invasion seemed imminent," says Jim Romahn, from CRWRC's Burlington, Ont., office. The VanderWeeses went home to Thunder Bay and plan to return to Haiti once the situation stabilizes. Recently, Mark Vander Wees flew to Zaire, where he has taken charge of a shipment of medical supplies the Canadian Armed Forces is flying into refugee camps there.

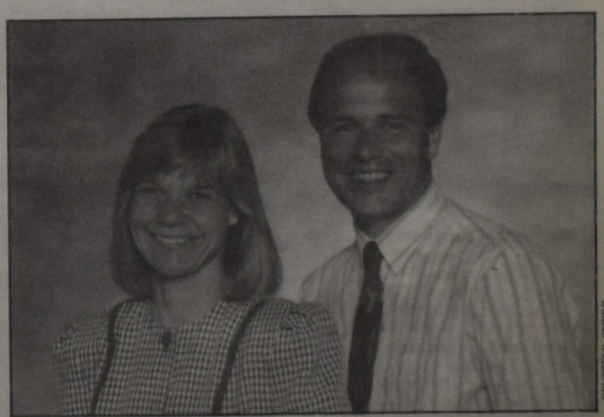
Waiting for Oct. 15

During the VanderWeeses' absence, a group of Haitians — mostly housewives — have been supervising the project, says Romahn.

The political turmoil in Haiti and the accompanying trade embargo have hindered the CRWRC project. Supplies have been getting to Haiti "with difficulty," says Romahn, but "there were always some leaks in the embargo." As an example, he mentions one boat from Newfoundland that had managed to deliver supplies to Christians in Haiti after getting through the embargo along the coastline.

"We had difficulty getting the money in," says Romahn, but Mennonite Economic Development Associates delivered it on behalf of CRWRC. Another problem caused by the embargo was lack of fuel, which has hindered transportation within Haiti.

Recent events in Haiti could affect the future of the relief project. Former U.S. President Jimmy Carter's delegation has made an agreement with the military leaders of Haiti and



COURTESY CRWRC

Mark and Nancy VanderWees started the Haitian relief project, and will return once the political situation stabilizes.

October 15 has been named as a deadline for them to leave power. U.S. troops have been allowed into Haiti to monitor the agreement.

But Romahn says he doesn't expect CRC workers to return to Haiti until after October 15 -- once things are more stable. In the meantime, he says, "Charlotte Wright has been able to maintain E-mail connections with the area."

The VanderWeeses have been working for two terms with CRWRC in Haiti. They have been working with Haitian leaders and their churches to develop income earning, literacy learning, and health and agriculture programs for local communities.